EDUCATION OF CHRISTIAN MINISTERS IN CHINA

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EDUCATION OF CHRISTIAN MINISTERS IN CHINA.

AN HISTORICAL AND CRITICAL STUDY

BY

SAMUEL H. LEGER, ~~Ph.D.~~

~~UNION THEOLOGICAL SEMINARY, FOOCHOW~~

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China. Missions
17995

SHANGHAI, CHINA
1925

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TO
PRESIDENT Y. S. LIN
AND
MY COLLEAGUES ON THE FACULTY
OF
THE FOOCHOW UNION THEOLOGICAL SEMINARY
FOOCHOW, CHINA

17995

PREFACE

The Christian forces in China are realizing as never before that the whole Christian enterprise depends upon adequate Chinese leadership. During the course of over a hundred years of Protestant Christian missions in China many experiments have been made in finding and training Chinese for leadership in the Christian enterprise. There are to-day in China many different and conflicting views as to the best procedure to follow. The problem is vastly complicated and many elements in it have their counterparts in the West. Even the very nature of Christianity is in dispute. The attitude Christians should take to the traditional Chinese culture and to the non-Christian religions presents a difficult problem. There is sharp difference of opinion over the most desirable entrance requirements for the professional schools which educate men for the Christian ministry, and over the relative merits of Chinese and English as the medium of instruction. Some are emphasizing the advantages of university affiliation, while others see its dangers. Perhaps most unfortunate of all, there has been a drifting apart of two interests which belong together—the interest in a thorough mastery of the intellectual problems of religion and the interest in the practical serving of immediate needs. This separation has tended towards a highly academic type of theological seminary on the one hand and a shallow, poorly educated ministry throughout much of China on the other. Teachers in theological seminaries and district missionaries have each seen a half truth and clung to it. Each has rejected the contribution of the other and thus prevented the synthesis of the two. Much of the demand for many different grades of theological education seems to be the result of providing each of these mutually complementary interests just the type of school it asks for, whereas all concerned

would be richer if the two interests were better understood and so both preserved by integration into a new type of school.

The whole problem of the curriculum has heretofore hardly been touched. Most of those engaged in theological education have for the most part been content to reproduce the kind of training they have themselves received in Europe or America. That training is now being seriously challenged even for the West, and has never been satisfactory for China. The whole problem of educational method is in a transition stage. Those best able to judge would probably agree that there is much room for honest difference of opinion both as to what should be taught and as to the best method of teaching it. Those who are themselves most certain would probably find it most difficult to gain the approval of others.

Obviously, the first step in any useful attempt to find a way out of the present confusion is to make a thorough study of the situation out of which present conditions have come. The history of theological education in China has never before been written. Our first chapter is therefore a study from original sources of the actual process out of which present theological education in China has developed. The footnotes will give some idea of the mass of material covered in several months of painstaking labor in many different libraries and board offices. While conscious of its limitations, this historical study has brought to the writer an entirely new perspective in viewing the problem. What follows can only be understood in the light of these historical data.

The historical survey clearly reveals three main types of theological education. Our second chapter attempts systematically to describe these three types as they now exist. Each type is based upon certain characteristic assumptions, part of which are theological and part of which are educational or psychological. These assumptions are sometimes found in explicit statements, but are more often implicit in

practice. They are nevertheless extremely important, and determine to a large extent the nature of theological education based upon them.

The third chapter attempts to evaluate critically the different types found and to point out the probable direction of future progress. A brief discussion of the chief theological issue — that of authority in religion — shows one type which makes a strong appeal to the best manhood of China and suggests a procedure by which valuable elements in different theological views can be tested and preserved. A longer discussion of the chief educational issue shows that there is inherent in the present situation in China the necessity for a radical reconstruction of much of existing theological education. The facts discovered point definitely in the direction of much stronger practical and vocational emphasis and suggest organizing the curriculum about student purposes and activities. This means historically the reuniting of two interests which should never have been allowed to become separated. An attempt is then made to foresee the probable results for theological education in China which come from the recognition of these historical facts, and in so doing certain parallel situations in professional education in America and in current educational theory are utilized. While the plan presented will doubtless require modification in practice, it does seem to point out clearly the general direction of future progress.

The term "theological education" is here used as synonymous with education for the Christian ministry, and not in the more restricted sense of the study of theological science. We are dealing primarily with the education of men for the pastorate, though it is of course recognized that there is much need of other types of Christian leadership as well.

My chief immediate indebtedness is to Professor George A. Coe, of Teachers College. Valuable suggestions and encouragement have come from Professor D. J. Fleming,

Professor William Adams Brown, Professor Eugene W. Lyman, and Professor Harrison Elliott, of Union Theological Seminary; from Professor E. H. Reisner and Professor W. H. Kilpatrick, of Teachers College; from the Rev. Milton Stauffer, of the Student Volunteer Movement, and the Rev. A. L. Warnshuis, Secretary of the International Missionary Council; and from Mr. Jay A. Urice, of the International Committee of the Young Men's Christian Association. The work has been made possible by the facilities offered by the Missions Research Library, the Library of the Union Theological Seminary, and valuable letters and other material made available by several different mission boards having offices in New York and Boston. I am greatly indebted to Dr. E. W. Wallace, of the China Christian Educational Association, for assistance in seeing the book through the press.

SAMUEL H. LEGER.

JULY 13, 1925.

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EDUCATION OF CHRISTIAN MINISTERS IN CHINA

CHAPTER I

A BRIEF HISTORICAL SKETCH OF THEOLOGICAL EDUCATION IN CHINA

Section 1. Early Theological Education

The first task of Robert Morrison and his early colleagues in the missionary enterprise in China was language study and translation. They were, of course, primarily interested in direct evangelistic work, but the opportunity for personal contacts was exceedingly limited. Moreover, the most effective and sometimes the only possible method of evangelism seemed to them to be translation and printing and circulation of Scripture portions and other tracts. Nevertheless, before 1820 we find some evidence of two contrasting methods of training a Chinese Christian ministry beginning to emerge. William Milne tells of the resolution to which he and Morrison had come:

"That the establishment of a Chinese free school be attempted as early as possible in the hope that it may prepare a way for a seminary in which pious natives shall finally be instructed with a view to the Christian ministry in China and in the adjacent countries." [1]

This hope bore fruit in the establishment of the Anglo-Chinese College at Malacca which started as a small day school with five students on August 5, 1815, and before the year was over had ten or more students. This school, from which

[1] William Milne, "Retrospect of Ten Years of Missions," Malacca, 1820, p. 138.

Morrison hoped much and to which he gave the sum of £1,000 sterling, was conceived along very broad lines. Buildings were erected in 1817 and it was opened as the Anglo-Chinese College in 1818. It was written into Morrison's deed of gift that

"the object shall be the cultivation of English and Chinese literature in order to spread the gospel of Jesus Christ," [1]

and provision was made for Chinese and European students to study there together to that end. It was not a theological seminary in the modern sense of the term, but it must be remembered that theological seminaries in the West were not ordinarily at that time separated from general university training. In any case, we know that along with geography, history, and mental philosophy, theology was taught and in the Chinese language.[2] That it was far from being a theological seminary in any professional sense, however, is well illustrated by Milne's account of his early efforts to include *any* distinctively Christian elements into the curriculum:

"How to introduce *Christian books* into the school, without displeasing the children's parents, who might have been induced to take them away, was a difficulty not easily got over. . . . The schoolmaster was prevailed on to teach them a Christian catechism, at first on Sabbaths, and afterwards occasionally on other days. Chinese youths are accustomed to commit to memory everything that they read in the schools, hence they committed the catechism also to memory as a matter of course. An attempt to explain it to them was first made by causing them to write and analyze particular characters — then the meaning of important words, such as 'God — Creation — Soul — Death — Heaven — Hell,' etc., was explained to them. . . . In order to prevent giving offense to the parents, it was necessary to combine something else with it. The forms of salutation common among their countrymen were

[1] Quoted in *The Chinese Repository*, Vol. X (1841), p. 32.
[2] "Report of the London Missionary Society for 1820," p. 145.

accordingly taught the children by their teacher. . . . The children themselves were also amused by some little evolutions which they were taught to go through, as, passing round all at once—lifting their hands and bowing all together—and going from school two and two in a measured pace. The elder boys sometimes learned from six to ten questions of Dr. Morrison's catechism in a week; but their knowledge of the principles therein contained, was, without doubt, very imperfect, notwithstanding the attempts to explain them.

"An effort was made to bring them to attend Christian worship, which was finally successful. It was being practiced with some domestics brought from China, and the schoolmaster seeing them attend, was also induced to come, and the children followed him. Thus two objects of considerable importance were gained almost at once, namely, the introduction of Christian books into the school, and the attendance of the teacher and scholars once a day on the worship of God." [1]

In spite of this rather unpromising beginning, we are told in the annual report of the school in 1834 that there are forty graduates and the rather sweeping statement is made that this school "has been the instrument either directly or indirectly of converting every Chinese who has embraced the Christian faith." [2] No specific mention is made, however, of a Christian ministry coming out of it, and it seems doubtful whether the hopes of its founders were ever realized in that respect.

In contrast to this method of preparing a Christian ministry for the Chinese, compare a quotation from Milne's journal under date of February 7, 1819:

"I engaged in the usual Chinese services of the day. I had given A-fah [Leang A-fah baptized by Milne in Malacca in 1816] John 3:16 to write a little on, as a trial; he wrote very good sense but left out the article of redemption; and, excepting

[1] Quoted by Robert Philip, "Memoirs of the Rev. W. Milne, D. D.," Philadelphia, 1840, p. 176.
[2] Quoted in *The Chinese Repository*, Vol. IV (1835), p. 99.

the divinity of Christ, made it exactly a Socinian discourse on the design of Christ coming into the world. By this, after hearing the gospel so long, I see two things: lst. How difficult it is to explain the doctrine of redemption to the heathen mind, so as to convey, I will not say an adequate, but a just view of the subject.—2nd. The importance of catechizing; and, by questions, endeavoring to bring their minds to a distinct and edifying consideration of particular subjects and particular passages of Scripture.—Things delivered in *general* are apt to lose their effect."[1]

Again, Medhurst tells us that in 1820 Dr. Morrison was carrying on theological instruction with the few natives who attended church in Macao[2] and that before leaving China (1823) Morrison had ordained Leang A-fah to the work of an evangelist.[3] He also gives several instances of A-fah baptizing later converts as well as a good deal about his work in writing and distributing tracts. While we cannot say positively that A-fah was never a student at the Anglo-Chinese College, we do know that he was thirty years of age when baptized in 1816[4] after a period in which he had been much interested in Buddhism. In view of his age and the account we have of his activities in Canton we have no reason to believe that he was ever a student in the ordinary sense of the term at the Anglo-Chinese College in Malacca, the sweeping claims for that institution quoted above notwithstanding.

We thus find at the very beginning two contrasting methods of theological education in China. On the one hand, we have a broad conception of a liberal education with theology as an essential part of it. The emphasis is upon subject matter, which embodies the culture handed down from the past It is supposed that he who has mastered this subject matter and disciplined his mind upon it will be fitted for life and if his

[1] Quoted by Robert Philip, *op. cit.*, p. 266.
[2] Medhurst, "China, Its State and Prospects," Boston, 1838, p. 218.
[3] *Id.*, p. 220.
[4] *Id.*, p. 249.

course has included certain Biblical and theological studies he will be fitted for the Christian ministry. This may be called the academic type of theological education. On the other hand, we have the effort of the missionary to help the Chinese convert in the actual doing of a bit of evangelistic work. The emphasis here is on the practical and active side of life. This we may call the apprenticeship type of theological education. These two different emphases run through the entire history of Protestant theological education in China. It might even be said that one of the chief problems of theological education to-day is to find the proper balance between the real values of our Christian heritage and the real needs of real people who are living and working and suffering and sinning in China.

In due time the Anglo-Chinese College declined (it never came up to college grade) and the school of the Morrison Education Society (founded in 1836) did the same general type of work.[1] The Anglo-Chinese College was moved to Hongkong in 1843 and reorganized by Dr. James Legge as a "Theological Seminary" but the emphasis was still strongly academic and the school seems to have been a failure.[2] As Amoy and Foochow and other centers were opened up, schools were started almost at once, and these were rapidly developed into boarding schools and so-called "colleges." The chief purpose was to raise up "native helpers," although the use of schools as evangelizing agencies was also prominent. All of these schools had considerable teaching of religion in one form or another in the course of study and for the most part compulsory services of worship. From most of them a relatively large number of graduates went into mission service as teachers or preachers and some of the latter were after many years of

[1] Cf. *The Chinese Repository*, Vol. V, p. 238; Vol. VI, p. 229; Vol. VII, p. 301; Vol. X, pp. 52, 564.

[2] Cf. *The Chinese Recorder*, Vol. I (1868), p. 135, where Dr. Legge is quoted as writing in 1866: "The Theological Seminary . . . proved a failure. Of the seven young men who were received into it, not one went forward to be a preacher."

service ordained; but we must not forget that the student body was usually largely non-Christian and there was practically no strictly professional work given as part of the school curriculum. The history of many of these schools seems to be chiefly the story of a conflict between the "native helper" ideal and the "liberal education" ideal, with results often highly unsatisfactory to both interests. After 1880, when St. John's College in Shanghai began the use of English as a medium of instruction, the storm center rapidly came to be the use of English or of the vernacular for teaching. Where the "educationalists" prevailed, the various colleges and universities grew out of these schools;[1] where the "evangelistic" interests prevailed, these schools were more and more developed into vernacular Bible training schools for Christian workers.[2]

On the other hand, as new fields were developed and a few converts were gained, the pioneer missionaries often engaged them as language teachers or "helpers" in one way or another.[3] They would then accompany the missionary on country tours, assist in translation work, and thus grow into positions of considerable responsibility, teaching and preaching along with or in the absence of the missionary. As several chapels were opened up these men were placed in charge, and the close supervision of the missionary was often made more systematic by conferences or even "schools" lasting for a week or even a month or more in which to give more systematic Bible study, etc.[4] Too often the practical interest in getting certain work

[1] St. John's University, Fukien Christian University, Peking University, the University of Nanking, and others grew up in this way.

[2] The Peking Bible Institute and the Theological Seminary of the Basel Mission in Kwangtung seem to have developed in this way.

[3] The statistics printed with the Report of the 1877 Missionary Conference show 1,054 employed workers out of 13,515 communicants at that time. See also Presbyterian Board of Foreign Missions "Annual Report, 1860," p. 84.

[4] The Methodist conference system is a good example. See the "Report of the West China Missionary Conference, Chengtu, 1908," p. 361. See also *The Chinese Recorder*, Vol. XLV (1914), p. 492 f. The Annual Report of the Foochow Mission of the American Board for 1871 gives an account of such a conference lasting for a week.

done in the chapels has overshadowed the educational interest of helping these evangelists to grow. Nevertheless, some of the existing Bible schools in China have developed from these informal conferences[1] and similar conferences are still important factors in training men for the ministry in large parts of China.

It may be of interest to trace the progressive recognition of the need of a "native agency" for the evangelization of China. The recognition of this need by Morrison and Milne in 1815 has already been mentioned. The Rev. S. R. Brown, principal of the school of the Morrison Education Society, is quoted in the tenth report (1848) of that Society as saying, "We shall have to rely upon such a *native* agency," i. e., to Christianize China.[2] *The Chinese Missionary Gleaner* says in 1858: "The work of teaching children is not exactly missionary work," but goes on in the same article to justify the London Missionary Society's school in Hongkong on the basis that it was practically a theological seminary and to state further that the first aim of the Society's educational work in Amoy, Shanghai, etc., was training of "native helpers."[3]

An important impetus was given to the recognition of the need of a native ministry by Dr. Rufus Anderson in his emphasis on the aim of missions as the development of a native church. For example, he says:

"Modern missionaries are constrained to resort to education in order to procure pastors for their churches. They select the most promising candidates, and take the usual methods to train them to stand alone and firm in the gospel ministry, and to be competent spiritual guides to others. This creates, it will be perceived, a necessity for a system of education of greater or less extent in each of the missions, embracing even a considerable number of elementary schools. The

[1] E. g., some of the China Inland Mission training schools. Cf. the report of mission work in Pachow in the C. I. M. report for 1918.
[2] *The Chinese Repository*, Vol. XVIII, p. 33.
[3] *The Chinese Missionary Gleaner*, 1858, p. 140.

whole is designed to secure, through the divine blessing, a competent native ministry, who shall aid missionaries in their work and at length take their places."[1]

For nearly twenty years Dr. Anderson lost few opportunities to press the need for building a strong church on the mission field and as a corollary the need for a well-educated, consecrated, ordained ministry in each of the mission lands. In 1862 he presented at the Annual Meeting of the American Board a special report in behalf of the Prudential Committee on "The Native Pastorate an Essential Means of Procuring a Native Ministry."[2] He comments on the fact that at that time there were no ordained native pastors in the American Board churches in China in spite of the continual urging of the Prudential Committee and the Board secretaries for twelve years. In enumerating the causes, he says, "The native preachers were not educated, until within a few years, avowedly for the pastoral office, and therefore were not in expectation of it." In response to the statements of missionaries that the Chinese preachers were unworthy hirelings who left mission employ when offered more money in business, he lays down the principle that "*well-defined prospects and well-understood expectations* of obtaining a pastorate in the native churches, are an essential element in the moral and religious forces by means of which these worldly inducements are to be resisted and overcome."[3]

During this period the official attitude of the American Board and its China missions shows distinct development. In 1846, when the Canton Mission reported one native helper, it was thought necessary to go on record that "it is not the intention of the Committee to commence seminaries in China until their doubts are resolved whether native preachers

[1] Rufus Anderson: Sermon at ordination of Mr. Edward Webb on Oct. 23, 1845. Published in Boston as a pamphlet in 1845.
[2] "American Board Annual Report, 1862," p. 17 f.
[3] *Id.*, p. 19.

cannot be better obtained for the present in some other way."[1] In 1848 the Canton Mission reported that "in the judgment of the Mission the way is not prepared for the establishment of a seminary of the higher order."[2] In the following year, however, the Prudential Committee of the Board said: "There can be no doubt that theological schools for educating a native ministry at some stage of the mission, and that preparatory schools and especially schools for the education of the children of native Christians are of vital importance."[3]

Meanwhile, although Dr. Legge's "theological seminary" was spoken of as labor lost[4] and the work of the Morrison Education Society came to an end about 1850,[5] other beginnings were made. In 1849 St. Paul's College was established in Hongkong by the Society for the Propagation of the Gospel and the Church Missionary Society "for training of native clergy and native teachers."[6] In 1856 John Van Nest Talmage formed a theological class in Amoy.[7] The following year he reported eight students, while there were three when the Amoy work was transferred from the American Board to the Reformed Church in 1858.[8] In 1869 it was thought worth while to put up a special building for this school,[9] whereas by 1877 a union in theological education had been effected with the English Presbyterians and was contemplated with the London Mission.[10] By 1860 the American Methodists, the

1 "American Board Annnal Report, 1846," p. 167.
2 "American Board Annual Report, 1848," p. 216.
3 "American Board Annual Report, 1849," p. 165.
4 *The Chinese Recorder*, Vol. I (1868), p. 135.
5 *The Chinese Missionary Gleaner*, 1858, p. 141. Cf. also *The Chinese Repository*, Vol. XIX (1850), p. 675.
6 Society for Propagation of the Gospel, "Annual Report, 1849," pp. 220, 221.
7 "American Board Annual Report, 1856," p. 168.
8 "American Board Annual Report, 1858," p. 103.
9 D. MacGillivray (Ed.) "A Century of Protestant Missions in China," Shanghai, 1907, p. 373.
10 *The Chinese Recorder*, Vol. VIII (1877), p. 442, gives Dr. Talmage's own account of the school at that time.

American Presbyterians, and the Church Missionary Society all report employed native evangelists, but without telling how they were trained. In 1866 the English Presbyterian Mission in Amoy reported the opening of a "theological college,"[1] while in 1868 the London Mission of the same place first report a preachers' training class.[2]

The next decade saw many new beginnings and much warm discussion and in a sense culminated in the "General Conference of the Protestant Missionaries of China" held in Shanghai in 1877. In Foochow the Methodists established a "Biblical Institute" with Nathan Sites as principal[3] in 1872. About this time there was warm discussion in the American Board Mission in Foochow about the salaries of Chinese "helpers" and the whole problem of selecting and training a native ministry. The net result of this discussion seems to have been a reduction of salaries, giving up hope for any "effective native ministry from boys trained in mission schools" and in general the favoring of an apprenticeship system which would combine theory with a large amount of practical work.[4] The reports show that this was in part being done by the reorganization of the American Board training school in 1870[5] while the annual meeting of the workers in the same mission lasted a week and was made distinctively educational.[6] The Church Missionary Society founded their theological school in Foochow City in 1878 with the Rev. R. Stewart as principal.[7] In 1871 Boone University was

[1] See the "Foreign Missions Report of the Presbyterian Church in England, 1868," p. 4. As noted above this was soon united with the school of the Reformed Church.

[2] D. MacGillivray, *op. cit.*, p. 13.

[3] Methodist Episcopal Church, "Report of the Missionary Society, 1872," p. 58.

[4] *The Chinese Recorder*, Vol. II (1869), p. 308 f., and Vol. IV (1871), p. 116 f.

[5] "American Board Annual Report, 1870," p. 73.

[6] "Annual Report of the Foochow Mission of the American Board, 1871."

[7] *Church Missionary Intelligencer*, 1878, p. 318.

started in Wuchang[1] as a small school, and up to 1891, when English was introduced, received only Christian students and fitted many for the ministry.[2] It was in 1871 that the North China Mission of the American Board voted to establish a theological seminary,[3] and two years later a number of men who had been employed as preachers were sent to Tungchow to be given systematic instruction and so the theological seminary was started.[4] It is interesting to note that Mr. Chapin, who was in charge, criticizes the work on the ground that "there has been too great confidence on the part of the class in the instructor as an infallible expounder of doctrinal truth and too little independent thinking."[5] In 1872 the theological seminary of the Basel Mission was started at Lilong in Kwangtung, and by 1886 it was held up as a model. The course of study is reported as lasting fifteen years and included exegesis, music, Chinese literature and the study of Confucianism, New Testament Introduction, pedagogy, ethics, church history, theology, etc.[6] 1872 also saw the founding of the school that later developed into St. John's University in Shanghai[7] and in 1874 the English Presbyterian Mission in Swatow began their "theological college."[8] In 1876 the Rev. J. C. Hoare, of the Church Missionary Society, founded Trinity College in Ningpo expressly for the training of native agents. A seven-year course was later developed and the plan was to

1 See "Catalogue of Boone University, 1909-10," p. 13 f., for historical sketch.

2 *Id.*, p. 14.

3 See Mr. Chapin's report to the Board for 1871–2. He was appointed to this work, but since no students were found there was no class.

4 Chester Holcombe, "The Evolution of a Christian College in China," Boston, 1892.

5 See his annual report for the year 1873–4 in the American Board Library in Boston.

6 See the account in *The Chinese Recorder*, Vol. XVII (1886), p. 112 f.

7 *The Educational Review* (Shanghai), Vol. IX (1917), p. 127 f.

8 "Report of the Foreign Missions of the Presbyterian Church in England, 1875," p. 8.

listen to lectures and study mornings, and spend the afternoons in touring and preaching.[1]

Section 2. The Conference of 1877 and Its Bearing on Theological Education

The General Missionary Conference held in Shanghai in 1877[2] can best be understood in the light of three great controversies, each of which has a bearing on theological education. The first of these was the so-called "term question." There was a sharp difference of opinion as to what Chinese term should be used in the Bible and elsewhere for God. Discussion waxed warm among Protestants at least as early as 1848[3] and although the debate has waned in our time, as recently as December, 1922, it was taken up again by a young Chinese student[4] and it leaves its traces still in the offices of the Bible Societies in Shanghai where different versions of the Scriptures with two different terms for God are still being sold. Although other terms have entered into the discussion at various times, the longest and hardest discussion has been between the partisans of the terms "Shangti" on the one hand and "Shen" on the other. Dr. Legge, who for forty years was one of the strongest defenders of the term "Shangti"[5] wrote a paper on Confucianism and sent it from England to this Conference of 1877, but the paper and the discussion upon it were ordered omitted from the records because it touched on this controversial question.[6] It is not necessary to give here a complete

[1] MacGillivray, *op. cit.*, p. 28. See also *The Church Missionary Review*, Vol. LXV (1914), p. 352 f., and the "Third Triennial Meeting of the Educational Association of China" (1900), pp. 132 ff.

[2] "Records of the General Conference of the Protestant Missionaries in China," Shanghai, 1878.

[3] Wm. J. Boone, "An Essay on the Proper Rendering of the Words *Elohim* and *Theos* in the Chinese Language," Canton, 1848. As is well known, a similar controversy was found in Catholic missions in the seventeenth century.

[4] *The Chinese Recorder*, Vol. LIII (1922), pp. 694 f., 737 f.

[5] Helen Edith Legge, "James Legge, Missionary and Scholar," London. 1905, Chap. VI.

[6] See Records of the Conference, p. 20.

account of the controversy—much less to determine its merits. It is, however, important to note what theological teachers seem sometimes to forget, that any vital religious or theological education must take account of and build upon the religious and ethical experiences and ideas which the students already have. If this is not done consciously and intelligently, and if the missionary teachers think it better to make a sharp break with the "heathen" past,[1] they will none the less unconsciously make use of terms so steeped in Chinese thought as to convey quite a different meaning and atmosphere from the purely Western one intended. It is not only undesirable to cut off the young Chinese Christian from his own national heritage; it is psychologically impossible just to the extent that the education we offer is vital. So much we can learn from this controversy which was so acute at the time of the 1877 Conference.

Another great controversy turned on the question of the employment of "native assistants." The two "essays" given at the Conference[2] both opposed the policy of the mission employing native preachers with mission funds, but the opinions was so far from unanimous that the editorial committee were instructed to append a note stating that although both papers opposed a paid native agency "it is not therefore to be inferred that the Conference is opposed to the use of such agency."[3] The background of this discussion is quite obviously the so-called "Nevius plan"[4] of missionary work which has in part been more recently advanced by Mr. Roland Allen.[5] The contention is that Christianity can be

[1] This seems to have been the general attitude shown in discussing ancestor worship and Chinese customs at this Conference.

[2] Records of the Conference, pp. 323 f., 329 f.

[3] *Id.*, p. 21.

[4] Named after the Rev. John L. Nevius, of Shantung. See his book, "Planting and Development of Missionary Churches," New York, 1899. (First published in *The Chinese Recorder* in 1885.)

[5] Roland Allen, "Missionary Methods — St. Paul's and Ours," London, 1913. See also his article in *The International Review of Missions*, Oct., 1920, p. 531 f., and a reply to it in Jan., 1924, p. 3 f.

more quickly and surely advanced in the early stages of missionary work without the use of employed native agents. It is maintained that employing "helpers" harms the men employed morally and religiously, decreases the respect of others for them, and hinders self-support and independence and sincerity in the young church. It need hardly be pointed out that this view would do away with any need for theological education in the sense of a complete professional training until such time as self-supporting congregations might be able to call men to give their full time to the church. It would be limited in the early stages of mission work to such lay training as might be found feasible.[1] This seems to be exactly the point where, as a matter of fact, the plan did fall down.[2]

A third point at issue in this Conference bears directly on theological education and in fact may be thought of as for the most part a modification of the perennial issue between the academic and practical types of theological education. The Rev. John Butler, of Ningpo, speaks of three methods of raising up a native ministry:

"1. There is the boarding school plan, taking the boys when young and keeping them under instruction until they are grown and then selecting from among them the most hopeful and giving them a further course of instruction in theology and other branches.

"2. The plan of selecting from the congregation some of the most promising youths and giving them a special course of instruction for the ministry.

"3. Taking men who have been converted in mature years, who have a good knowledge of the world, and give good evidence that they are true Christians, and encouraging them to undertake the duties of pastors after having received such training as their age and circumstances will admit."[3]

[1] J. L. Nevius, *op cit.*, pp. 8, 27, 28, 39 f.

[2] Cf. C. W. Mateer, "A Review of Methods of Mission Work," Shanghai, 1900, Chap. 3. Also pp. 44 f., 52, 53. Compare also the "Report of the National Christian Conference, Shanghai, 1922," p. 139.

[3] See "Records of the 1877 Conference," p. 310.

Most of the discussion was between advocates of the first and third of these plans and for the most part the debate seemed to be going to the advocates of the third plan.[1] This plan seems also to have been usually associated with a tendency towards the "apprenticeship" method or at least towards the practical in theological education.[2]

This Conference, then, may be said to mark a definite stage in the evolution of theological education in China. Our gains so far are (1) recognition indirectly through the "term question" that Chinese culture and ideas are factors to be reckoned with;[3] (2) the beginning of a real appreciation of the need of a trained Chinese ministry[4] (somewhat weakened to be sure by the influence of the Nevius plan); and (3) recognition of the inadequacy of the ordinary boys' boarding school on the one hand and of the merely incidental training given in the actual work[5] on the other as a source of supply for pastors and the attempt to bridge the gap with training schools which should combine theory and practice and actually prepare men for the ministry.

Since the Conference of 1877 the chief influences that have affected theological education in China have been five. (1) The introduction on a large scale of the English language as a medium of instruction in mission schools has left its mark on theological education as well. (2) The growing appreciation of what is involved in making Christianity a Chinese religion

[1] It is so discussed by Mr. Butler. See also *The Chinese Recorder*, Vol. IV (1871), p. 116 f.

[2] Dr. Talmage's school in Amoy, the Methodist Biblical Institute and the Congregational Training School in Foochow, the theological seminary at Tungchow, and that of the Basel Mission at Lilong, and Trinity College at Ningpo, all seem to have been limited to Christian students at this time, and with the exception of the Basel Mission school all seem to have emphasized the practical rather than the academic.

[3] It is of course true that Morrison, Legge, and many others had long emphasized this fact.

[4] Records of the 1877 Conference, pp. 299, 300, 305.

[5] *Id.*, p. 300.

has caused violent discussion and some experimentation until it is now recognized that adaptation of Western Christianity is inevitable, but as yet with little real progress in making that adaptation. (3) The practical and academic emphases have tended more and more to become separated, with the result that some schools have accepted relatively low-grade men and given them a narrowly "practical" training, while others have tended to higher and higher academic standards with a more or less complete divorce from the practical functions which the minister has to perform. (4) The fourth movement of importance is towards coöperation between different missions in union institutions, with the result that ten of the thirteen schools classified as "theological seminaries" in the China Survey are union schools—a situation without parallel in any other part of the world. (5) The fifth movement has become important only since 1919 and is a movement towards theological cleavage.

Section 3. English as a Medium of Instruction and Its Influence

An important factor was introduced in 1880 when English became a medium of instruction in St. John's University in Shanghai.[1] To be sure English had been prominent in the Anglo-Chinese College founded by Morrison and Milne in Malacca, and in the school of the Morrison Education Society, but at that time the Chinese did not for the most part take to the English language.[2] Now, however, the demand was so great that other schools soon followed St. John's. In 1881 the Methodists began their Anglo-Chinese College in Foochow, with the result that Dr. Baldwin, of the American Board of that place, writes concerning it:

[1] See Dr. Pott's account of St. John's in *The Educational Review*, Vol. IX (1917), pp. 127–136.
[2] Cf. *The Chinese Repository*, Vol. III (1833), p. 565 f.

"This college has received from us from ten to twenty pupils who would naturally have remained in our schools and received training to become helpers in our work as preachers and teachers. The teaching of English in the college is the strongest attraction."[1]

The American Board institution in Foochow was compelled to follow in 1891[2] and the Church Missionary Society college there began their English course in 1907.[3] In Canton the Canton Christian College (first conceived in 1884) was from the start strongly English in its emphasis.[4] In Wuchang, Boone University began work in English in 1891.[5] In both Nanking[6] and Peking[7] there was a strong tendency towards the use of English in the Methodist colleges from their beginning in 1888. In Shantung the movement was longest delayed, largely through the influence of Dr. Calvin Mateer. He insisted for long years that his college at Tengchow (later moved to Weihsien and developed into the school of Arts and Science of Shantung Christian University) should become neither a theological seminary on the one hand nor an Anglo-Chinese college on the other.[8]

This Anglicizing movement came largely in response to a demand on the part of Chinese students and their parents. With the increasing establishment of foreign business enterprises, it became increasingly profitable to know English and work for the foreigner. English also opened the way to possible study in the West, and there was growing realization

1 "Sketches of the Missions of the American Board in China," Boston, 1890, p. 43.
2 "The Higher Educational Institutions of the American Board," Boston (about 1904), p. 61.
3 Church Missionary Society, "Annual Report, 1908," p. 205.
4 "Bulletin No. 34 of the Canton Christian College" (1923), p. 12.
5 *The Educational Review*, Vol. X (1918), p. 25.
6 Methodist Episcopal Church, "Missionary Report," N. Y., 1889, p. 81.
7 All the five graduates in 1892 could speak English. See the "Calendar of Peking University" for 1896–7, p. 22.
8 D. W. Fisher, "Calvin Wilson Mateer—a Biography," Philadelphia, 1911. pp. 217, 218.

after the Japanese war that China needed to send men to the West for study. Additional impetus was given to the movement by some missionaries in charge of schools who believed that this was the way in which real Chinese leaders could be secured. It was also soon discovered that if one school started an English course, students would flock to it and other schools were compelled to follow or lose some of their best students. Furthermore, Anglo-Chinese schools could secure high tuitions and thus decrease the expenses of the mission boards and the financial worry of the principal. Then, too, some missionaries combined a contempt for Chinese language and culture with lack of ability for teaching in Chinese, and the use of English seemed superficially to give them a chance to teach and give the best they had without being hampered by a difficult foreign language. They did not realize that their ease in expressing themselves corresponded to a greater difficulty in understanding on the part of the students. The lack of suitable Chinese textbooks was a large factor, and there was little realization of the unsuitableness of the foreign textbooks used.[1] After 1900 this movement reached its height, the foreign supervision of the post office and customs administration, and the founding of the American Indemnity College in 1911[2] being important factors. Although never as extreme as mission colleges, most of the government universities and higher schools have been somewhat influenced by the movement,[3] and it is only recently that there seem to be signs of an important reaction against it.[4]

[1] Cf. the statement by Isaac T. Headland: "Translation of Western textbooks will not satisfy the demand. There is adaptation necessary."—*The Chinese Recorder, Vol. XXVII (1896), p. 40.*

[2] "Bulletin of Information," Tsing Hua College., Peking, Sept., 1919, p. 3.

[3] Nankai College in Tientsin and Southeastern University in Nanking are good examples.

[4] Cf. Professor Paul Monroe in *The International Review of Missions*, Vol. X (1921), pp. 321–350. The Chinese Renaissance Movement has emphasized the study of Chinese culture and sometimes attacked mission education as denationalizing. The recommendations of the China Educational Commission call for considerably less English than has often been the case heretofore. See "Christian Education in China," Shanghai, 1922, p. 308 f.

The effect of this movement upon theological education has been profound. Three different attitudes have been taken in different places. (1) Education in English has been accepted whole-heartedly both for general education and for theological education, notably at St. John's and Boone universities, by the Protestant Episcopal Church. St. John's began theological work in English in 1896,[1] while Boone began the use of English as a medium of instruction for theology in 1906.[2] Both schools still maintain small but high-grade graduate departments of theology, and the church they represent is generally conceded to have on the whole one of the highest grade ministries in all China.[3] On the other hand, the supply has been insufficient, and has been supplemented by a low-grade type of catechist.[4] (2) Another attitude is best represented by Shantung, where for the most part the entire English movement was rejected and delayed as long as possible.[5] The West China Union University, being a later development and relatively more isolated from the trade influences which stimulated the movement for English, has also been conservative in this respect.[6] (3) A third attitude seems to have been to yield to the demand for English in the middle schools and colleges, but on account of the difficulty of getting enough Christian workers in that way, the extra expense of paying their salaries in competition with business firms, and the fear that they were being educated away from the needs of their own people, it was thought best to keep the Bible training schools and normal schools in the vernacular.

1 *The Educational Review*, Vol. IX (1917), p. 128.
2 *Id.*, Vol. X (1918), p. 28.
3 "The Christian Occupation of China" (Shanghai, 1922), pp. 319 and 465, seems to show higher salaries on the whole than other missions.
4 *Id.*, p. 465.
5 Cf. D. W. Fisher, *op. cit.*, p. 230. Bulletin No. 18 of Shantung Christian University (1919–20) notes that Mandarin is the medium of instruction.
6 See the 1923–24 Catalogue, which on the whole shows more stress on Chinese than Peking, Nanking, or Canton.

This view was indorsed by the Centenary Conference of 1907 after a warm debate[1] and by the Edinburgh Conference of 1910.[2] It seems to have prevailed in practice in Peking until 1912,[3] in Nanking up to 1918,[4] and is still largely controlling in Canton and Foochow.[5] The great difficulty with this plan is that it puts the ministry on what is treated as a lower level than the ordinary graduate of mission colleges or in some cases even Anglo-Chinese middle schools. When the mission itself treats its theological school graduates as worth less than its middle school graduates,[6] one can hardly expect the Chinese church or the community at large to respect the ministry,[7] and of course there is little chance of conserving for the church the nominally Christian graduates of the Anglo-Chinese schools with the kind of church leadership obtained in this way.[8]

Each of these three attitudes represents an effort to conserve important values, and it would seem important that some way be found to utilize the best in each. Some way must be found to give the future ministry of China the best without denationalizing or foreignizing them, or unfitting them for rural work. It seems to many highly important that we unify theological education and general education and put

[1] "Centenary Missionary Conference Report, Shanghai, 1907," p. 444. See also pp. 462, 463, for discussion.

[2] "World's Missionary Conference, Edinburgh, 1910," Vol. II, p. 194.

[3] The Catalogue of the Peking University College of Theology for 1917–18, p. 10, says that the course in English exclusively for college graduates was organized in 1912 along the lines planned as far back as 1892, but on p. 11 it appears that English was not at that time necessary for the diploma, but only for the degree.

[4] "The Catalogue of the Nanking Theological Seminary for 1917–18" speaks of the opening of a department for university graduates which requires English beginning Sept. 18.

[5] In the Foochow Union Theological Seminary there is no English teaching at present.

[6] The Rev. W. L. Beard, in the report of the American Board Theological Seminary in Foochow for 1901, tells us that English-trained students could get $30 to $100 a month, whereas preachers start at $5 to $8 and may finally get as high as $15.

[7] "Report of the National Christian Conference, Shanghai, 1922," pp. 544, 545.

[8] *Id.*, p. 543.

theological education at the top if the church is in any sense to keep the intellectual and moral leadership of China.[1] It would seem equally important that theological education should be thoroughly Chinese and eminently practical. If these two requirements are met, it would seem that the problem of the medium of instruction would solve itself.

Section 4. The Effort to Naturalize Christianity in China

While this discussion about the medium of instruction was going on, the much more fundamental and permanent problem of the relation between Chinese and Western cultures was becoming more and more pressing. Although clearly seen by Dr. Legge, who gave his life nominally to theological education but really to research work which contributed to the solution of this problem,[2] we have seen how it was expressed in the 1877 Conference as a vital issue chiefly in the "term" controversy. From now on, however, we find growing appreciation of the problem and the changes that must be made in the missionary enterprise because of it. Increasingly we find recognition of the fact that the changes in the form of presentation of the gospel message, which all knew as necessary, might need to be more fundamental than had previously been realized. While in 1877 the discussion of ancestor worship and Chinese customs in the main assumed that Christians would need to make a sharp break with their past,[3] in the Conference of 1890 there was a sharp difference of opinion and the formal papers presented took a much more sympathetic attitude towards the whole problem. Dr. Martin urged toleration of the practice of reverence for ancestors in so far

[1] Cf. *The Chinese Recorder*, Vol. XXXV (1904), p. 327. See also the "Report of the China Educational Commission" (Shanghai, 1922), p. 152.
[2] In his monumental translations and researches into the Chinese classics.
[3] "Report of the 1877 General Missionary Conference," p. 387.

as it could be separated from idolatry, which he considered quite possible.[1] Dr. Sheffield spoke of the real values to be found in Confucianism and the need of China not for a new civilization or a new culture primarily but for new life in Christ. Thus he says:

"What is the present most urgent need of China? . . . Not Western philosophy, and science, and art, but an essentially new life, in which love and not selfishness shall be the motive power of action. Love is the sunlight which has shone into this selfish world from the face of Jesus Christ, who is the revelation of God, whose heart is love."[2]

Although the Conference by a very large majority and with considerable heat completely repudiated the position taken by Dr. Martin,[3] the discussion of the place of the Chinese classics in Christian schools,[4] and the papers on "How Far Should Christians Be Required to Abandon Native Customs?"[5] show much more appreciation of the size of the problem and the difficulty of it than had been the case thirteen years before.

The discussion of ancestor worship had apparently been so heated in the 1890 Conference that the subject was for the most part avoided in public discussions for some time. At any rate, it receives scant attention directly in *The Chinese Recorder* for ten or more years after that Conference. We do find, however, strong and farsighted leaders making a plea to avoid denationalizing tendencies and give the Chinese a chance to formulate Christian truth for themselves. Strong courses in comparative religion were urged and "building on foundations

1 "Report of the 1890 Missionary Conference" p. 619 f.
2 *Id.*, p. 469.
3 *Id.*, p. 659.
4 *Id.*, p. 490.
5 *Id.*, pp. 603, 609.

already laid as far as possible."[1] Beginning about 1902 there is again a good deal of discussion of ancestor worship and by the time of the Centenary Conference in 1907 a special committee headed by the Rev. James Jackson, of Wuchang, brought in a scholarly and illuminating presentation of it.[2] There is a judicial examination of different aspects of the subject in the light of the growing knowledge of the history of religions. Both good and bad are found in ancestor worship and some constructive suggestions are made towards finding an attitude and practice which will be both Christian and Chinese. In the following year, in an article on the future of theological education in the Far East, Bishop Awdry, of Japan, is quoted as saying that the result of present tendencies may be

"perhaps a school of theology arising from the meeting of Eastern and Western thought, that may profoundly affect future Christianity, and also most certainly a synthesis which will get rid of our Western divisions and which will be the result of steady thought upon all the materials with which Western Christendom shall have provided them."[3]

The discussion since that time has done little more than develop and clarify this position. The report of the World's Missionary Conference at Edinburgh in 1910 has an important chapter on this subject[4] and some important articles have appeared in *The International Review of Missions* and elsewhere.[5] The China Continuation Committee has at various times worked on the problem of making Christianity

1 Thus Dr. Pott in *The Chinese Recorder*, Vol. XXIII (1892), p. 299 f. Dr. Sheffield shows a similar attitude at the meeting of the Educational Association of China in Shanghai, 1896. See the Report of this meeting, p. 209 f.

2 "Centenary Missionary Conference Report," Shanghai, 1907, p. 215 f.

3 Quoted in *The Chinese Recorder*, Vol. XXXIX (1908), p. 317 f.

4 "World's Missionary Conference, Edinburgh, 1910," Vol. II, Chap. VII. See also p. 190.

5 See especially the article by C. T. Wang in *The International Review of Missions*, Vol. V (1916), p. 75 f.

indigenous[1] and the need of this adaptation was more or less assumed as the background of the National Christian Conference of 1922, which seems to mark an important step in the repudiation of Western denominationalism and towards the achievement of a really Chinese Christian church.[2] Moreover, it is increasingly evident that any thoroughgoing theological or institutional reconstruction must depend for the most part upon the raising up of competent Chinese Christian leaders. The supply of educated ministers of the gospel has of course always been considered inadequate, but beginning especially with the Edinburgh Conference in 1910[3] those engaged in theological education have been continually stressing this point. Present leaders are too few and for the most part are not equal to the task. Present training facilities are inadequate in that they are too low in standards or teach high-grade and low-grade men together, or have too narrow a curriculum or too few competent men on the faculty or are too limited in funds. Students are discouragingly few. This, in general, is the note that runs through the reports of the Mott Conferences of 1913,[4] the reports of the Committee on Theological Education of the China Continuation Committee,[5] the China Survey report on Theological Education,[6] the Report of the China Educational Commission,[7] and the report of the special Commission on Leadership of the National Christian Conference of 1922.[8] This agitation has resulted in

[1] E. g., at the fifth meeting (1917). See Report, p. 32 f.

[2] See p. 501 of the Conference Report for the challenge of Commission III, which was made up of Chinese Christians only.

[3] See "Report of the World's Missionary Conference," Vol. II, p. 182 f.

[4] "Findings of Continuation Committee Conferences Held in Asia," New York, 1913, p. 153 f.

[5] See the "Fifth Report of the China Continuation Committee" (1917), p. 42 f.; the "Seventh Report" (1919), p. 45 f. See also "The China Mission Yearbook," 1923, p. 92 f.

[6] "The Christian Occupation of China," Shanghai, 1922, pp. 417–419.

[7] "Christian Education in China," Shanghai, 1922, pp. 147, 151.

[8] "Report of the National Christian Conference," Shanghai, 1922, pp. 535–557.

very much higher academic standards and better educational facilities[1] and in some quarters in a higher status for the Chinese ministry, but despite the efforts of the Student Volunteer Movement for the Ministry[2] the number of those taking higher training is still depressingly small.[3] Furthermore, it is not clear that the training these few are getting will fit them adequately to deal with the problems involved in making Christianity indigenous.

The two most recent studies along this line are those of Dr. Maurice T. Price[4] and Dr. James B. Webster.[5] The latter is perhaps the most convincing and thoroughgoing presentation of the meaning for Christian education of the idea of a Chinese indigenous Christianity. Dr. Webster clearly enunciates the principle that mission education must take its start from the needs of China, and makes a distinct contribution to the stating of those needs.[6] It leaves one, however, with the query whether we have not as a matter of fact come about as far as we can go in studying *about* the problem from various theoretical standpoints, and whether future progress will not in large measure depend upon actual experimentation on different phases of the problem over a period of years.[7] Surely the theological seminaries of the future should be so organized that they can make a distinct contribution along this line.

[1] "Report of the China Continuation Committee for 1919," p. 45 f.

[2] See the brief account of this movement in the *West China Missionary News*, Feb., 1921, pp. 7, 8, 11–13.

[3] "The China Mission Year Book," 1923, p. 92 f.

[4] "Christian Missions and Oriental Civilizations: A Study in Culture Contact," by Maurice T. Price, Ph.D., Shanghai, 1925. Although mentioned as an unpublished manuscript by Webster, the author was unable to obtain access to it when the above was written.

[5] "Christian Education and the National Consciousness in China," New York, 1923 (apparently *written* about 1918).

[6] *Op. cit.*, Chap. V.

[7] Compare the special work of Professor K. L. Reichelt in reaching Buddhists in Nanking. See *The Chinese Recorder*, Vol. LIV (1923), pp. 639 f., 667 f.

Section 5. The Tendency to Separate Academic and Practical Interests

We have seen how the contrast between the academic viewpoint and the practical-vocational viewpoint was prominent in the discussion of theological education as early as 1877, and how the movement for the use of the English language made that contrast even more acute in several important centers where English was used in the colleges and the vernacular in the training schools. It may be interesting and instructive to note a few significant discussions and experiments which illustrate these two tendencies. In the 1890 Missionary Conference, the two leading addresses on selecting and training native workers showed a strong "practical" trend. The curriculum was to be distinctly Biblical in its emphasis, and one speaker advocated the "apprenticeship" method of training for mature evangelists. There seemed to be no place for science and small space for Chinese culture and literature in the theological curriculum.[1]

Two years later Dr. Pott warned us against "scholasticism" in theological education and advocated the methods used by Jesus in training His disciples, but also warned against denationalizing and against denominational bias, and favored strong work in comparative religion and a broad program of work based on the conviction that inspiration is not limited to the past.[2] In 1894 Dr. Sheffield strongly advocated a formal school rather than merely working with the missionary.[3] Both here and two years later, at the second meeting of the Educational Association of China,[4] it is evident that he felt so keenly the difficulty of the intellectual problems of adjustment involved that he was urgent to fill the minds of his students

1 "Report of the Missionary Conference of 1890," pp. 477 f., 487 f.
2 *The Chinese Recorder*, Vol. XXIII (1892), p. 299.
3 *Id.*, Vol. XXV (1894), p. 21.
4 See the published report (Shanghai, 1896), p. 209 f.

with philosophical and historical knowledge so that they could help solve those problems. Evidently for him theological education has for one aim to help the young church to throw off the accidental and Western elements of Christianity. Naturally he objected to the merely incidental training by one missionary which is what the "apprenticeship" plan too often became. He also favored continuous student life before graduation rather than the policy of putting a practice year somewhere within the course. He advocated two grades of preachers and for the higher grade outlined a course of study which in many respects is now being realized in the Peking University School of Theology.

In sharp contrast with Dr. Sheffield's point of view, we find others saying that we "should aim to make students useful and successful rather than learned."[1] This was too often, but not necessarily, connected with another idea that the "native helper" should be "trained in subordination to the missionary."[2]

An interesting experiment in combining a great deal of practical work with an attempt to reach higher academic standards was made by the Rev. W. L. Beard, of Foochow. He insisted from the start (1896) that one teacher was inadequate and that instruction should be regular and systematic and that a building for the school was necessary.[3] On the other hand, practical work on Tuesday evenings, Saturday afternoons, and Sundays was emphasized as a really important part of the training.[4] The school prospered for a time, but after 1904, when it was moved adjacent to the English-speaking middle school, it steadily declined in students until in 1910 only two were left.[5] The contrast in status between the

[1] *The Chinese Recorder*, Vol. XXVII (1896), p. 15 f.
[2] *Id.*, p. 19.
[3] See his letter to the American Board, dated July 1, 1895.
[4] See the Report of the Seminary for 1898 in the American Board Library in Boston.
[5] See the Report of the School for 1910 in the American Board Library.

graduates of the English course and the theological school effectively kept most of the better students out of the latter course.[1]

Increasingly during the last twenty years there has been voiced the need of two different types of ministry and the corresponding need of two different sorts of theological education. One is the "practical" type of vernacular training school centering in the Bible and practical preaching and evangelistic work.[2] The other is the university type of theological seminary with a broad curriculum of philosophical, historical, and scientific studies, and often because of the bulk of curriculum material unable to do justice to the practical side of a minister's education.[3] Even where those interested in the university type have rejected the ideal of mere knowledge in favor of the ideal of "training the mind," this training seems to be thought of as the product of various intellectual exercises rather than as the result of dealing directly with practical church problems.[4]

These two types of training were dealt with quite separately in the Centenary Missionary Conference of 1907. Among the resolutions on evangelistic work we read:

> "*Resolved:* — That in view of the great need of men for purely evangelistic work, the Conference would strongly urge, where not already existing, the establishment in every mission in China, of schools in which men may obtain such a knowledge of the Scriptures, and such a training in preaching and practical work as shall equip them to labor as evangelists, in distinction from pastors or teachers.[5]

1 See the note on comparative salaries on p. 20 above.

2 This point of view is well presented by Dr. C. F. Kupfer in the "Report of the Fifth Meeting of the Educational Association of China."

3 Well represented by the Rev. James Jackson in *The Chinese Recorder*, Vol. XXXV (1904), p. 327 f., and by the Rev. A. M. Sherman in *The Chinese Recorder*, Vol. L (1919), p. 673.

4 Cf. the Rev. R. K. Evans in *The Chinese Recorder*, Vol. XLV (1914), p. 731 f.

5 See the Report of the Conference, p. 550.

This view also found expression in the resolutions on the general topic of "The Chinese Ministry" as follows:

"*Resolved:* — That we urge upon those who are in charge of our theological colleges the importance of arranging for courses of study especially adapted to the needs of students who desire to fit themselves for Christian work, but who have failed to secure early preparatory training; such men to be employed according to their fitness in association with more fully trained men in the ministry."[1]

This was not, however, the dominant note in the resolutions on the Chinese ministry. The main emphasis was on a higher grade ministry:

"1. That the present status of the Chinese people emphasizes the need of producing a body of Christian men of such culture and character that they shall take rank among the leaders of the New China; men who are fitted to cast the leaven of the Divine life into the hearts of this people, that through individual renovation government and society may be permanently renovated."[2]

"*Resolved:* — That while we should make use of men in Christian work, who have been brought into the church in early maturity, and have had only irregular and imperfect training for their work, we should not trust to this source of supply to meet the needs of the ministry, but, to this end, should train Christian students through youth and early manhood in well-equipped preparatory schools and colleges, directing their thoughts to the ministry as a life work of the highest usefulness and honor."[3]

The West China Conference, held in Chengtu in 1908, also dealt with these two types of training separately and emphasized the need of the less advanced type of "helpers"

[1] See the Report of the Conference, p. 474.
[2] *Id.*, p. 473.
[3] *Id.*, p. 474.

"whose business it is to assist the missionaries in the propagation of the gospel."[1]

In the report of the World's Missionary Conference of 1910 we again find a separation of these two types of ministry. Under "General Training" we find:

"In China proper nearly all the missions give some training to catechists and evangelists. In most cases they receive instruction in Bible-study classes, training classes, or Bible schools, which meet in a central station annually, sometimes oftener, for periods ranging from one to three months. In isolated stations training is given by the resident missionary. The London Missionary Society have a training school at Tsangchow, at which a three years' course is given. . . . The China Inland Mission has established Bible schools at Chengtu and three other centers for training evangelists. . . . The whole Bible is expounded according to a specially prepared course, and about 1200 verses of Scripture are memorized. . . . Practical work is combined with study, two hours daily being devoted to evangelistic work."[2]

Under the heading "Theological Education" we find the higher type:

"Perhaps we may venture to say that in no department of mission work are the efforts at present made more inadequate to the necessities of the case than in that of theological training."[3]

"The local churches cannot be strongly built up unless they are supplied from year to year with a thoroughly trained ministry."[4]

"It is interesting to notice also that the younger men of the mission church in the mission field are themselves, in many cases, eagerly desirous of opportunities of receiving fuller equipment for their work. The general spread of intelligence

[1] See "Report of the West China Missionary Conference," Chengtu, 1908, p. 132 f. See also *The West China Missionary News*, March, 1921, p. 5 f.
[2] "Report of World's Missionary Conference," 1910, Vol. II, pp. 175, 176.
[3] *Id.*, p. 182.
[4] *Id.*, p. 183.

among the communities around them, and the growing demands made even by non-Christian communities for leadership and guidance, are making them feel that nothing short of the most thorough equipment will fit them for the growing responsibilities that rest upon them."[1]

Nowhere do we find the contrast more clearly set forth than in two articles which appeared in *The Chinese Recorder* in 1916. The first article is by the Rev. J. Leighton Stuart and sets forth clearly the great need and opportunity for the highest type of theological education from an academic standpoint. The recommendation of the China Continuation Committee "that the system of trying to reach students of different grades in the same classes be avoided as far as possible" is quoted.[2] This article represents in general the main emphasis of the China Continuation Committee whenever it discussed theological education, and that of the China Educational Commission and the Commission on Leadership of the National Christian Conference of 1922. The second article is by the Rev. H. B. Rattenbury and gives a statement of the history and policy of the Wesleyan Methodist Missionary Society in securing and training young men for the ministry.[3] The denominational tradition is all in favor of a strong "practical" emphasis. The young student is first expected to accompany an older minister on his appointments for three months. He is then given a trial appointment for a year or more, being continually listened to by other preachers. If satisfactory, he is given a grilling examination on the Bible and theology, while preachers who have heard him preach, report on his ability and he makes a statement of his religious experience. He again serves a year or more as local preacher, and only after elaborate examinations and tests of ability is he admitted to the three-year seminary course. After graduation he must

[1] "Report of World's Missionary Conference," 1910, Vol. II, pp. 183, 184.
[2] *The Chinese Recorder*, Vol. XLVII (1916), p. 390 f.
[3] *Id.*, p. 629 f.

have at least four additional years of successful ministry with periodic examinations before he can be ordained. Throughout the whole course of nine or more years there is continual preaching and practical work and advancement is apparently based more on success in the ministry than on the ordinary academic tests. This general plan we are told was largely abandoned in the early work of this Society in China, but coming back to it later, they have found it to work admirably.

This problem of the relation between the practical and the academic in theological education is still far from solution. It is difficult to avoid the conclusion that where in a general conference a group of evangelistic workers and a group of university and seminary teachers have come together, each group has for the most part framed its own resolutions independently of the other. A fine spirit of mutual forbearance has led each group to consent to the resolutions of the other, even when there is a certain amount of mutual inconsistency between the two sets of resolutions. There has thus come to be a stronger belief in the need of two grades of ministry than in the possibility of integrating these two emphases into something better than either one of them taken alone. It ought not to be necessary to choose *either* first-class academic training *or* emphasis on the practical ability to do the work of a minister. It is hard to avoid a tendency for the Bible schools to become more academic and less practical as they try to raise their standards. On the other hand, the higher grade schools have shown some tendencies to get back to the practical functional conception of their task.[1] The

[1] Compare the excellent statement in the "1921 Catalogue of the Shanghai Baptist College," p. 47: "The Seminary believes that the minister to-day must be trained in methods of work. . . . To this end the teaching in the Seminary is as far as possible by the demonstration method. The students go out to churches and Sunday schools in near-by villages to organize and develop work. In this way they learn method by practice, they come to know the problems and effective ways of solving them by actually meeting and overcoming them. New methods of work are continually being tried and the men get the idea of experimenting in method, thus developing initiative and progressiveness."

Methodist Episcopal Church, which is leading in reconstruction of the theological curriculum in America in this direction,[1] is striving for both a high academic standard and the practical emphasis. Thus the Central China Conference report for 1921 in giving a report of Nanking Theological Seminary says:

"We believe that nothing the men do here by way of preparation for the work of the ministry is of more advantage to them than the practical work which they do under the direction of the instructors." [2]

The West China Conference report for 1922, speaking of the Union Bible Training School, says:

"There must be heart-to-heart contact with men in various walks of life and much practice in preaching in the midst of adverse conditions." [3]

The immense mass of subject matter which keeps pressing for a place in the theological curriculum, and the division into departments and the calling of specialists to these departments cannot help but make any sort of fundamental reform here more and more difficult. Nevertheless, a consideration of these two opposing emphases in the light of the modern educational principle of "learning by doing" raises the question whether the university type of school has not, in its quite proper desire to raise standards, tended to lose another element of great value which can only be regained by a rather fundamental reconstruction of its whole curriculum in the interests of practical Christian work.

Section 6. The Growth of Union Institutions

A fourth movement of considerable importance for theological education in China which has become prominent chiefly

[1] R. L. Kelly, "Theological Education in America," New York, 1924, pp. 147–151.
[2] *Id.*, p. 200.
[3] *Id.*, p. 45 f.

within the last twenty years is the movement towards union. The first union theological seminary in China was that conducted by the Reformed Church of America and the English Presbyterians in Amoy, where the theological students and helpers were together for examinations as early as 1869.[1] Dr. Talmage, who gave an historic address on the general subject of church union at the 1877 Conference,[2] was prominent in this enterprise, and his theory and practice included complete church union as well. In 1889 the Rev. N. J. Plumb, of the Methodist Episcopal Mission in Foochow, made a strong plea for union theological work there.[3] With the rising standards of theological education, some form of closer coöperation became almost inevitable. In 1905 there was an agreement between the American Presbyterian (North), the London Missionary Society, and the American Board in Peking, according to which the Presbyterians were to conduct a union theological seminary, the London Missionary Society a union medical school, and the American Board a union arts college. The theological school began in 1905 with four foreign teachers and during the next ten years five regular classes were graduated, most of whom were graduates of the arts college as well.[4] In the same year the Presbyterians and the English Baptists united in theological education at Tsingchowfu in Shantung, where the Baptists had been carrying on theological work for twenty years.[5] In October, 1906, the Union Baptist Theological Seminary (connected with the Shanghai Baptist College) was opened in Shanghai with thirty students.[6] This brought together for theological education the Northern and Southern Baptist missions. Union at Nanking began with

[1] Cf. Dr. Talmage's account in *The Chinese Recorder*, Vol. VIII (1877), p. 442 f.
[2] See "Records of the 1877 Missionary Conference," p. 429 f.
[3] *The Chinese Recorder*, Vol. XX (1889), p. 165.
[4] See the Catalogue of the Peking University School of Theology, 1916.
[5] "Shantung Christian University, Bulletin No. 18" (1919–20), p. 10 f.
[6] See the "1921 Catalogue of the Shanghai Baptist College."

the two Presbyterian bodies as early as 1904,[1] and in its later development was largely influenced by the visit to China of Dr. W. W. White, of the Bible Teachers' Training School in New York. He spent the summer of 1910 at Kuling and other summer resorts and the sentiment in favor of a broader union was crystallized in three conferences at Kuling, Mokanshan, and Shanghai. It was finally decided to found the Nanking Bible Training School, after the general plan of the New York School. The school thus begun absorbed the existing theological and Bible schools of the Presbyterians, the Methodists (North and South), and the Disciples.[2] Dr. White, by his personal influence and considerable financial aid during the early years of the school, thus had an important part in beginning what has now come to be the Nanking Union Theological Seminary. In Foochow a union constitution was prepared as early as 1906, but it was only after a visit of Dr. White to Foochow and Kuliang, which resulted in financial aid from him, that the Foochow Union Theological Seminary was begun in 1912.[3] This brought together the Church Missionary Society, the Methodist Episcopal Church (North), and the American Board Mission. In the same year the United Methodists (English) joined with the Methodist Episcopal Mission in their theological school in Peking, and in 1915 this school combined with the other union theological school in Peking noted above to become the Peking University School of Theology.[4] The Lutheran Union Theological Seminary was established at Shekow (near Hankow) in 1913, as part of the general movement for a united Lutheran Church for China, and brought together the Bible schools of four Lutheran

[1] See the 1916 "Catalogue of the Nanking Union Theological Seminary," p. 24.
[2] *Id.*, p. 24.
[3] "Catalogue of the Foochow Union Theolgical School," 1913–14.
[4] See the 1916 "Catalogue of the Peking University Union School of Theology."

missions.[1] The following year the Canton Union Theological Seminary was formed by the union of eight missions.[2] In West China it was the plan from the start to make theology one of the departments of the Union University and when the University was organized in 1910 a union Bible training school was given as one of the supplementary schools.[3] The faculty of religion of the University was organized in 1915 and a comprehensive study of the whole problem of theological education for West China was made in 1921.[4] The most recent of the union theological seminaries is the North China Theological Seminary, in which two Presbyterian bodies (North and South) and the Chinese Independent Church are uniting. An account of this school is given below.

Section 7. Theological Controversy and Its Effects

The fifth movement that we are to consider is a very recent one—the movement towards definite cleavage along theological lines. As with the "Fundamentalist Movement" in America, to which it corresponds, it is chiefly the conservative group that is insisting on a separation, or, as they would prefer to say, on a recognition of the division which already exists.[5] This group, after considerable preliminary discussion, organized the Bible Union of China at Kuling in August, 1920,[6] and has gathered about itself a large group of missionaries

[1] *The Chinese Recorder*, Vol. XLV (1914), pp. 61, 429.
[2] See the "Catalogue of the Canton Union Theological College," 1918–19, p. 6.
[3] See the "Catalogue of the West China Union University," 1915–16.
[4] Catalogue for 1923–4, p. 2 f. See also *The West China Missionary News*, Feb. and March, 1921.
[5] *Bulletin of the Bible Union of China*, July, 1921, p. 1.
[6] See the "China Mission Yearbook," for 1923, p. 95 f See also the historical statement in the *Bulletin of the Bible Union of China*, Vol. I, No. 1 (Jan., 1921).

who believe that certain other missionaries are teaching unsound doctrine. Under date of December 31, 1922, a list of over two thousand names of active members was printed by the *Bulletin* as a supplement. With approximately one third of the Protestant missionaries enlisted, it is probably safe to say that no large center of mission work in China and few if any of the larger denominations have escaped the influence of this movement.[1] Earnest men who feel that the gospel of Christ is at stake have sometimes used the modern equivalent of inquisition methods in attempting to save China from what they consider as the evil influence of the "Modernists."[2] This issue, which for a time threatened to break up the National Christian Conference of May, 1922,[3] could hardly avoid affecting theological education. The Bible Union has a special Committee on Theological Education, and hardly a one of the existing union theological schools has escaped criticism. In some cases this has gone so far as to threaten to break up the union.[4] Not since the "Term" controversy has there been so much recrimination and lack of tolerance. Whether even yet radical changes in existing institutions may result remains to be seen. The major achievement of the conservative group from the standpoint of theological education, however, is the establishment

[1] According to the "China Mission Yearbook" for 1923, p. 95 f., some seventy mission boards are represented. The membership list published by the Bible Union shows wide distribution.

[2] A letter stating the issue as the Bible Union sees it was sent in Jan., 1922, to some ninety home boards, of which seventy have missionaries who are members of the Bible Union. See *Bulletin* No. 8 (July–Aug., 1922), p. 45 f., for the letter in full.

[3] See "Report of the National Christian Conference," Shanghai, 1922, p. 693, for the statement on doctrinal standards adopted. In the early days of the Conference there was a tenseness and questioning as to what might happen evident to all there.

[4] In 1923 Nanking Union Theological Seminary was under fire and one mission of the Southern Presbyterian Church voted to withdraw. In the 1922–23 President's Report of the Canton Union Theological Seminary, a statement is appended showing "how theology is safeguarded in the Canton Union Theological College."

of the North China Theological Seminary at Tenghsien, Shantung.

The genesis of this school can best be traced in the minutes of the Shantung Mission of the Presbyterian Church (North). In 1919 we find an expression of dissatisfaction with the Shantung University School of Theology and in particular the demand that the choice of dean be brought more closely under mission control. The suggestion is made that in case the University fails to comply with this demand that the mission withdraw faculty and students from the University School and establish a theological seminary of its own with the Southern Presbyterians.[1] The 1920 minutes recognize that a withdrawal has already taken place and "authorize the continuation of the present theological class at Weihsien up to June, 1920.[2] Note is also made of the plan to move to Tenghsien in order to make union with the Southern Presbyterians easier. The Chinese Independent Church is also expected to join, and the governing board is to represent Chinese ecclesiastical bodies rather than the missions. Six purposes are given:

"1. To teach the fundamental doctrines of the Christian Church as found in the Bible.

"2. To emphasize the Bible as the only sufficient rule of faith and practice.

"3. To preserve conservative teaching with regard to theology, Biblical criticism, and exegesis.

"4. To lay emphasis on the spiritual phase of Christian life and service.

"5. To give training in various forms of Christian work.

"6. To organize a theological seminary to be mainly under the control of the Chinese."[3]

[1] "Minutes of the Shantung Mission of the Presbyterian Church," 1919, pp. 46, 47.
[2] Minutes of 1920, p. v.
[3] "Minutes of the Shantung Mission," 1920, p. xxii f.

That the Shantung Mission was not united on this issue is clearly seen in the minutes of 1921, where the following votes were passed:

"1. That the Mission continue to retain its connection with the Theological Department of Shantung Christian University and continue to support the same in faculty and finance.

"2. That the Mission favors the continuance of the present Presbyterial Theological School now at Weihsien, it being understood that the Board is not asked to provide funds for the plant needed in removing elsewhere.

"3. That it approves of union in the latter school with the Southern Presbyterians in Northern Kiangsu and other bodies of similar faith and practice.

"4. That the Mission continues its representation on the faculty of the Presbyterial School." [1]

In the 1922 minutes the report of the "Shantung Theological Seminary" shows that the move had been made and that there were twenty-four regular students,[2] while the 1923 mission minutes show the "North China Theological Seminary," as it is now called, with five teachers and thirty-seven students, higher standards of entrance, and the beginning of a women's department. A two-page circular of the school, dated November 24, 1922, gives fully one fourth of the space to elucidating the theological position of the school which is summarized as follows:

"THEOLOGICAL POSITION. The Seminary approves unconditionally of the theological position taken by the Bible Union of China, 'teaching the fundamental and saving truths of the Bible—such as the Deity of our Lord and Savior Jesus Christ, His Virgin Birth, His Atoning Sacrifice for Sin, and His Bodily Resurrection from the Dead; the Miracles of both

1 "Minutes of the Shantung Mission," 1921, p. 31.
2 *Id.*, p. 67.

the Old and New Testaments; the Personality and Work of the Holy Spirit; the New Birth of the Individual and the necessity of this as a prerequisite to Christian Social Service!"

Such are the main features of this movement towards a division in the missionary body along theological lines and the theological seminary which is a part of it. Further discussion of the extent and significance of the division must wait for the next chapter. It needs to be said here, however, that the bitterness of theological disagreement seems to be waning somewhat under the influence of a more Christian spirit and an attempt to understand other points of view, although the basic disagreement remains.[1]

We have traced in outline the process of over a hundred years, which has given us theological education as it now exists in China. "The China Survey"[2] gives a list of thirteen schools classified as theological seminaries and forty-eight men's Bible schools. The dividing line is very difficult to locate and terminology varies. It must be the task of our next chapter to try to describe the different types and see what are the basic differences between them.

[1] *The Chinese Recorder*, Vol. LV, Jan., 1924, pp. 1, 27–35.
[2] "The Christian Occupation of China," Shanghai, 1922, p. 417.

CHAPTER II

TYPES OF THEOLOGICAL EDUCATION IN CHINA AND THE PRESUPPOSITIONS THAT UNDERLIE THEM

Section 1. The Problem of Classification

Considerable variety is possible in the classification of types of theological education in China. One might differentiate on the basis of the medium of instruction, or ecclesiastical relationships, or as did the China Survey[1] and the China Educational Commission[2] on the basis of requirements for admission. Any classification must be judged by its fidelity to the facts and its fruitfulness towards understanding the actual situation. The classification here suggested seeks to meet these two requirements.

The first type may be called the Practical-Vocational or Apprenticeship Type. The first term is perhaps preferable as the broader and more descriptive, for the emphasis is practical and narrowly vocational for the most part. Most of the early evangelists and pastors in all the fields were trained in this way, and we have seen how this has continued as an important interest throughout the history of theological education in China. The significant thing about this type is that it starts with doing evangelistic work rather than with theological knowledge. It may, as a matter of fact, do little more than teach by doing a few narrowly practical things with occasional unrelated Bible study, or it may go on to find the meanings of these activities in larger ways.[3] It may be and often is

1 "The Christian Occupation of China," Shanghai, 1922, p. 417.
2 "Christian Education in China," Shanghai, 1922, p. 146.
3 No altogether satisfactory example has been discovered. Perhaps as good as any is the description of the Wesleyan Methodist system in *The Chinese Recorder*, Vol. XLVII (1916), p. 629 f. See pp. 31, 32 above.

merely the result of lack of staff or funds for a more academic institution, or it may be employed in part at least from conviction. It may be vitiated for the most part as education because of restriction to immediate practical results only, or it may approach the ideal educationally of learning by doing.

In contrast with the Practical-Vocational Type we have found running all the way through the history of theological education in China what we may call the Academic Type. Here the emphasis is on a definite school, on books, on a body of knowledge which must be taught and learned. Probably all of the thirteen theological seminaries and most of the forty-eight men's Bible schools listed in the China Survey[1] belong in general to this type. Since, however, there are very great differences between two such institutions as the Peking University School of Theology and the North China Theological Seminary, both of which belong to the Academic Type, it seems best to differentiate between two varieties which we shall name the Classical-Dogmatic Type and the Scientific-Historical Type. As the distinction between the Practical-Vocational Type and the Academic Type is primarily educational, so the distinction between these two different Academic Types is primarily philosophical and theological. For the Classical-Dogmatic Type the starting point is in a supernatural revelation involving a distinct break into history from another realm and the account of the facts and values which we get in this supernatural way and which are recorded in the Bible. For the Scientific-Historical Type the starting point is religious experience conceived as an integral and important part of human life, which is to be studied by scientific and historical methods and utilized as a means to human welfare as well as appreciated for its own intrinsic worth.

[1] "The Christian Occupation of China," Shanghai, 1922, pp. 416, 418.

The remainder of this chapter will undertake to describe these three types, making the distinctions as definite as possible, even where existing schools may not be altogether pure types. Taking each in turn,[1] we will first consider where it exists and how far existing schools are typical. Our second task must be to examine the explicit and implicit theory and basic presuppositions back of each type, especially with regard to the nature of Christianity, the Bible, the church, the Christian ministry, and the aims of theological education on the one hand, and with regard to the conception of human nature and the educative process in general on the other. This will lead on in a succeeding chapter to a critique of the three types and suggestions towards sounder theory and practice.

Section 2. The Practical-Vocational Type

This type of ministerial training prevailed very widely in all pioneer mission work as soon as there was any attempt to obtain "native helpers" and has in general gone with the strongly "evangelistic" emphasis in mission work. Missions which do not much believe in "educational work" usually give such training as is given to Chinese evangelists in this way. It is characteristic of the work of the China Inland Mission and the Christian and Missionary Alliance and the Bible Institute of Los Angeles. Among the Presbyterians, Nevius, of Shantung, and Mackay, of Formosa,[2] used this type of training with success. The Anglican Church is represented especially in the work in and near Ningpo,[3] while the Congregationalists have approached this type in Shansi.[4] The various Methodist bodies, in their supervision and conference

[1] The order is, in general, that of historical development.
[2] See Geo. L. Mackay, "From Far Formosa" (New York, 1896), p. 285 f.
[3] "Report of the China Missionary Conference of 1890," p. 502.
[4] See account by the Rev. Watts O. Pye in *The International Review of Missions*, Vol. XII (1923), pp. 567–579.

system, approach this type, although they are also strongly represented in the Scientific-Historical Type. Perhaps it would be fair to say of them as of others that their "evangelistic missionaries" incline towards this type, while their "educationalists" and "theologians" tend towards the academic emphasis. Short-term Bible schools, institutes for workers, etc., are in general to be included here. There are very wide variations both in theological content and in educational methods, depending very largely upon the individual missionary responsible for the work.

What is the conception of Christianity held by this type? In trying to answer this question, the first thing that we discover is lack of explicitness in statements. These missionaries are not for the most part interested in working out logically in detail a complete system of theology. They are more interested in applying a few strongly held convictions to actual life. Their conception of the nature of Christianity is usually implicit and must be discovered from their practice. The second thing that we discover is that there is a great variety of conceptions of the nature of Christianity ranging all the way between the conceptions held by the Classical-Dogmatic Type and those held by the Scientific-Historical Type, though on the whole approaching nearer the former. For the most part Christianity is conceived as consisting of certain historical facts of cosmic significance and vital importance to every individual which are to be proclaimed and offered for acceptance. The consequent emphasis on "saving souls" results in an "other-worldly" conception for the most part, but not necessarily so in practice, where the moral and religious problems of this world are dealt with.[1] The dualism between nature and the supernatural, the fear of scientific

[1] In the annual report of the Foochow Mission of the American Board for 1871, there is an account of a week's conference of workers where the subject of polygamy was discussed along with church finance and other administrative problems.

methods in the study of religion, and the negative attitude towards other religions all resemble the Classical-Dogmatic views. There is generally a stronger emphasis on the active and ethical elements, however, and there is no inherent reason why this type should be associated with conservative theology.[1] There is, in fact, an inherited theoretical tendency towards conservative and fixed points of view, together with a practical tendency towards a growing theology. Perhaps a reëxamination of theory and practice together would lead some to change their practices and others to enlarge their theory of Christianity.

Almost without exception the Bible is central to those of this type. They have preferred it to "man-made creeds" and have in general allowed considerable liberty of interpretation. It has been considered as truly inspired of God and the supreme guide for faith and practice. In theory it is all equally inspired, but the practical demands make this group usually stress the Gospels and Paul's letters and save them from the rigidity of the Classical-Dogmatic view. The question of literary criticism of the Bible has in the past hardly arisen with this practical school, though the results of such criticism may be used in some cases. Problems of the relation of the Bible to science have scarcely been raised, since most of these students know little of Western science, whereas miracle is a familiar category to them.

In general, the church is taken for granted, but not particularly emphasized. There is, however, a wide range of opinion and practice as to the importance of the church. The "Nevius Plan" in Shantung tended to minimize the importance of traditional forms of organization, while the work of the Church Missionary Society in Ningpo has exemplified the traditional Anglican view of the church. The

[1] On the contrary, it may appear that liberal theology needs to adopt some such methods in order to accomplish its own aims. See Chapter III below.

China Inland Mission is perhaps more characteristic with its intra-denominational character permitting whatever type of church organization might seem to function best.[1] We may say that the tendency is towards the church as a means rather than as an end in itself, and towards a divine but growing and changing organization. The concept of Christianity held leads to emphasis on extensive as compared with intensive work and the thought of the church as primarily a body of the saved—an "ark of safety." The narrowness of training which has usually resulted from this system in the past has held back Chinese leadership and so tended to a foreignized church.[2] On the other hand, the emphasis on practical work tends where freedom is allowed towards an indigenous church.[3]

In at least one important instance, the need of a professional ministry in the early stages of the church was challenged.[4] In general, however, the need of a ministry was assumed. The commonest conception was that of multiple voices for the missionary—"native helpers" who should assist the missionary in saving individuals by telling the good news and recruiting for the church.[5] This telling might be formal preaching to non-Christians, or "personal work" or the lecture method as applied to a Bible class. Without exception, the tendency of this type has been towards a low status for the Chinese minister[6]—low salaries, poor intellectual equipment, poor social standing as compared with

[1] A good brief account of this mission and its organization is found in *East and West*, Vol. 17, pp. 97–114.

[2] The China Inland Mission has more than twice as many communicant members for each ordained Chinese pastor as any other large denominational group. See "The Christian Occupation of China," p. 341.

[3] By keeping students in training and their teachers near to real Chinese conditions.

[4] By the Rev. J. L. Nevius in Shantung. See p. 13 above.

[5] The China Inland Mission reports as late as 1918 classified Chinese pastors as "Paid Chinese Helpers."

[6] Compare the data for the China Inland Mission with other denominational groups as given in "The Christian Occupation of China," pp. 384, 465.

the foreign missionary and as compared with the upper classes among his own people, whether within or outside the church circle. In fact, we are not without clear statements of the fear of some missionaries that higher training and higher salaries would unfit men for evangelistic work.[1] This low status seems almost inherent in the kind of training that we have called the Practical-Vocational Type in the forms in which it appears in history.

The aims of this type of theological education might be summarized briefly as being to teach by a combination of impression and expression the religion of the Bible and to do evangelistic work during the process. This aim is evidently rooted in the conception that Christianity is primarily the proclamation of certain good news. The aim is to increase the number of persons proclaiming the Christian message, and there is something analogous to the rush of business men for new markets in the urgency sometimes shown by missionaries to "cover" and so maintain their claim to a certain field. The aim differs, however, from the Classical-Dogmatic Type in that it is more nearly vocational and functional. We may criticize this conception of the minister as proclaimer as being too narrow, but to train men to be efficient proclaimers is at least an advance over merely giving them a body of doctrine with little attention to their use of it. There is also in the practical nature of the training that which will help towards growing aims, and where the dogmatic assumptions have not been too strong there has been a tendency towards a broader conception of the minister's function and therefore of the aims of theological education than with the Classical-Dogmatic Type.[2]

The dogma of original sin and the lost heathen world is usually associated with this type. The result is a very low

[1] See Julius Richter, "A History of Missions in India" (New York, 1908), p. 421, for a quotation from R. Anderson on the dangers of higher training.
[2] The work of the Rev. Watts O. Pye already mentioned is an example.

conception of human nature and of Chinese human nature in particular. The fact that this type of theological education is almost always under the exclusive control of the missionary is probably related to this dogma. The traditional theory is strongly towards religious individualism, but practical interests have often led to dealing with social questions regardless of theory. Persons are valued highly as "souls" in the religious sense, but because of the other-worldly conception of religion and inadequate understanding of the place of the individual in society and the low conception of Chinese human nature mentioned above, there is usually in practice a very inadequate valuation of persons.[1]

This type is not noted for its discussions of educational theory.[2] Maxims such as "learning by doing" and a "combination of impression and expression" are about as far as most missionaries conducting work of this type go in educational theory. It should be said also that for some it is hardly more than a mere device for giving a system of "truth" and getting it back unchanged from the lips of the student preacher. In some cases effective education may be prostituted to getting a certain number of sermons preached.[3] There is seldom effective knowledge of modern psychology or the laws of learning in any scientific sense. Another difficulty is the vast difference in status of teacher and students—a difference often accentuated by the teacher being paymaster and otherwise controlling the class in undemocratic ways.[4] Nevertheless,

[1] The term "native helpers," which is so often met with in dealing with this type, seems an indication.

[2] See "Report of the China Missionary Conference of 1890," p. 487 f., and *The Chinese Recorder*, Vol. XLVII (1916), p. 629 f., for the nearest approximation to a discussion of theory.

[3] Cf. Dr. R. L. Kelly, "Theological Education in America," p. 47, where the Southwestern Baptist Theological Seminary is quoted as reporting 15,000 sermons and 100,000 addresses in one year. It is doubtful whether China can compete with this record!

[4] The difficulty of any attempt to secure student initiative under these conditions is obvious.

there seem to be important values in the methods used by this type which challenge our attention. The cardinal principle so far as practice is concerned is that students learn by going out with one who knows and working with him. The fact that we may criticize the teacher's conception of the work of the Christian ministry as too narrow and his understanding of the Christian religion as incomplete or even as false does not invalidate the educative process used. There is opportunity for observation, imitation, and experimentation with group criticism. There is often close personal relationships between teacher and students, with the best of opportunities to develop desirable social and religious attitudes in shared activities. We have here not only the supervised field work which various schools of the academic types are beginning to provide, but a curriculum actually composed of activities of the kind which will be met in later life, and standards and tests for the most part dealing with these abilities rather than with any particular subject matter which might be useful means to performing these activities.[1] The students may and often do have a share in planning these activities which make up the curriculum, which thus are likely to be of real interest to the student—provided he has joined the class from a real desire to do Christian work and not because he needs the money. The educative process utilizes selected situations from the immediate professional environment and there is large opportunity for individual teaching and individual promotion. It is thus evident that this type at its best may provide a real opportunity for creative work on the part of each student and the possibility for both teacher and students of democratic growth in working and thinking together.

[1] While subject matter examinations are usually given under this system, students are either kept or dismissed according to their ability and promise as Christian workers as understood by their teacher.

When we consider the remarkable educational achievements of some of the missionaries who have used this type of training, and who with very limited time and equipment and questionable theology have educated from rather unpromising material some of the really great Christians of the Chinese church and compare their work with the results of our infinitely better opportunities of recent years with the purely academic types, we are led to question whether, after all, these "evangelistic" missionaries were not wiser in educational methods than the so-called "educationalists." At any rate, one thing is sure—their methods are nearer to certain tendencies in current educational theory and practice than those of either of the academic types.[1]

It remains to give a brief summary of the presuppositions or assumptions on which the theory and practice described are based. Since the most characteristic thing about this type is its educational method, the philosophical and theological viewpoint must be understood as a general statement true in the main but not absolutely essential to this type. The statement as to educational method is of course capable of further analysis, but is given here in the form which it has actually taken in practice.

The following assumptions are characteristic:

1. The Bible is an authoritative account of facts and principles which condition the eternal welfare of every human being.
2. Man is by nature sinful and without hope except as he accepts salvation through Christ in the Biblical way.
3. The chief duty of the missionary is to get this message of salvation to every one as quickly as possible.
4. A church and ministry which have been blessed by God in the past are the most useful means to this end.

[1] The general type of educational theory commonly associated with the names of Professor John Dewey, Professor W. H. Kilpatrick, and others. For a brief statement of parallel tendencies in general education and professional education in America see Chapter III, pp. 85–87.

5. The best way to cover the ground as rapidly as possible without building up an expensive educational system or educating young men away from the task or taking the missionary's time now away from active evangelistic work is to take young men along and train them by doing.

Section 3. The Classical-Dogmatic Type

This was practically the only form taken by the Academic Type before 1890 and was predominant for the most part until after 1910. We have seen how it appears in theory at least almost at the beginning with the Anglo-Chinese College at Malacca and have traced it along with the Practical-Vocational Type until it became quite fully realized by the Basel Mission in the theological seminary founded by them in 1872. The American Board Seminary, which opened at Tungchow the following year, was of this type, although before 1900 it was probably much influenced by the Scientific-Historical point of view. This gradual shifting of theological viewpoint has been greatly accelerated since about 1910, the rapid growth of mission higher education, the broader outlook brought by union movements, and especially the tendency towards higher standards of theological education all being factors. This movement has been practically synchronous with similar movements in Europe and America. The thirteen theological seminaries listed in the China Survey have with few exceptions been affected, and most of them approach the Scientific-Historical Type. Among others, however, the Nanking Theological Seminary and the Lutheran Union Theological Seminary still seem to be strongly influenced by the Classical-Dogmatic view.[1] The stronghold of this type is in the Bible

[1] For the most part the Lutheran bodies in China as in the West emphasize doctrinal purity and conformity to historic creeds. The Southern Presbyterian Missions have been pressing the issue in Nanking (see minutes of the Board of Managers in 1923 meetings).

schools. While data are lacking to determine the case of particular schools, there is no doubt that most of the forty-eight Bible schools for men listed in the China Survey tend towards this type, the remainder tending for the most part towards the Practical-Vocational. The North China Theological Seminary is, however, our best example for study, representing as it does the reaction from liberal tendencies in the School of Theology of the Shantung Christian University and presenting therefore a clearer contrast between two viewpoints, which are too often mingled together in other institutions. Since this seminary "approves unconditionally of the theological position taken by the Bible Union of China,"[1] the *Bulletin* of the Bible Union may also be considered as a useful source of information on the theological position held by this type.

Christianity is considered by this type as a religion of authority, based on a supernatural book, the Bible. There seems to be very little ecclesiastical authoritarianism in China, although sometimes the Bible and the historic creeds of a particular church seem to be almost equal in authority. This seems to be true of the Lutheran schools. In any case, we get Christianity on the authority of the Bible and not from human reason or by any other method. There is strong emphasis on the transcendent God rather than any conception of immanence. Although they "insist on the Personality and Work of the Holy Spirit"[2] they profoundly distrust the ability of the human reason to find the truth with His guidance. There is for the most part a strong tendency to strict Calvinistic determinism approaching fatalism. Christianity is something "once for all delivered to the saints"—an unchanging system in a static universe. It is primarily a system of

[1] See the four-page circular of the North China Theological Seminary, issued Nov. 24, 1922.
[2] *Id.*, pp. 2, 3.

historical facts of cosmic significance which each individual is asked to accept as true. Doctrinal purity is thus an aim of primary importance, and these doctrines need continual protection from error. Hence the strong credal requirements of the faculty.[1] The conception is strongly other-worldly, although neither the North China Theological Seminary nor the Bible Union is committed to the crass premillennialism which prevails among many "Fundamentalists." Since Christianity deals primarily with this body of special "religious" facts, it is not strange that there is a tendency to think of religion as a department of life. There is, of course, a clear dualism between the natural and the supernatural. The world of nature is orderly and acts in accordance with law; but especially in Bible times and perhaps now in answer to prayer there are certain strange and unaccountable events or miracles which indicate the working of God. The tendency is to think of the world of nature as mechanical and to find God chiefly in the unusual. God becomes the residual cause for those effects which cannot be adequately explained by science. The intellectual element in religion is emphasized, and ethics is distinctly secondary.[2] The ethical ideas tend to expression in fixed moral codes based on the Bible. The conscience is not to be trusted as against these codes. The attitude towards Chinese culture and non-Christian religions is in general "as one who imparts a complete and finished gift, not as one who

[1] The North China Theological Seminary requires directors as well as teachers to subscribe *annually* to its credal statement. See "Circular," p. 1. The Nanking Board of Managers in March, 1923, voted that a signed statement shall be secured from the already elected and acting professors and those elected in the future. The statement includes the phrase "the integrity and historical reliability of the Holy Scriptures" which is to be interpreted by each signer in accordance with the doctrinal standards of his own church.

[2] "The new birth of the individual and the necessity of this as a prerequisite to Christian Social Service" is an article of faith with the Bible Union (see the *Bulletin*, Jan., 1921, p. 3) and the North China Theological Seminary "Circular," p. 2.

asks some new and added light for himself."[1] Other religions are either superstitious and false or mere preparation for Christianity, and any modification of important Christian ideas or practices by reason of its contact with other religions is degeneration.

The Bible considered as an authoritative, supernatural, closed revelation is absolutely central. Its truth is attested by miracles and fulfilled prophecies, and every part of it is authoritative for religion, history, ethics, and science. It is held that the Bible properly understood cannot contradict itself, and new difficulties merely call for reinterpretation. The Bible needs, however, to be accepted with "faith" (i. e., uncritically as to main issues), if one is to understand and appropriate its values. Hence there is strong objection to the use in Bible study of the same methods of historical research used elsewhere by historians. Whether with history or with science, if the scientific method brings results which conflict with the Bible, then such results must be disavowed. Finally, the Bible is to be interpreted by authoritative (ecclesiastical) creeds, and not according to each individual Christian's conscience, even though he may believe he has the guidance of the Holy Spirit in his interpretation.[2]

The church is apt to be thought of as the divine and authoritative custodian and interpreter of the Bible, one important task of which is to enforce orthodoxy or conformity on its members and especially on its officers. It is, however, itself liable to become corrupt and must be judged by the Bible. Its organization and methods of work (preaching) are in main outline prescribed by the Bible and hence unchanging. Nonessentials may be arranged according to local conditions. Where this type of theology has complete control of the

[1] William Adams Brown, "Imperialistic Religion and the Religion of Democracy," New York, 1923, p. 97.

[2] Cf. the position of the Nanking Theological Seminary Board of Managers in the note on p. 53 above.

denominational machinery, we find narrow denominationalism, which may not even recognize members of other churches as Christians, with corresponding feeling that membership in that particular church is necessary to salvation.[1] For the most part, however, the "true church" is thought of quite apart from present denominational lines as composed of all those who, having truly believed, have confessed their sins and been baptized into the orthodox faith.[2]

The Christian ministry as a distinct vocation or profession is taken for granted as a divine institution. The first essential is a divine "call" thought of definitely as supernatural in its nature and recognized formally by church ordination. In practice, the reality and validity of this "call" is determined by the missionary or the mission or the church. It is of prime importance that the minister should master a body of "divine knowledge" so as to be able to safeguard it in its purity and pass it on effectively and "savingly" to others. The minister has considerable authority in the organized church and must purify, defend, and recruit for it. While he is more commonly thought of as prophet or preacher, the priestly function is sometimes emphasized as well. The status of the Chinese minister is on the whole much better than in the Practical-Vocational Type, but inferior to that of the Scientific-Historical Type. Intellectually, and with regard to his social position within the church circle, a Chinese pastor may hope to become the equal of the missionary. On the other hand, lack of broad scientific and philosophical training of the college or university type[3] and the lower salary that goes with narrow

[1] Certain representatives of the Southern Baptists seem to take this position.

[2] Cf. the position taken by J. G. Machen in "Christianity and Liberalism" (New York, 1923) that liberalism or what I have called the "scientific" theology is not Christianity at all but an entirely different religion.

[3] College and University education is approved, and desired; but it must be of a "godly" sort, i. e., must not teach evolutionary theories or anything else which tends to a critical attitude towards the Bible or Christian institutions in general.

training make for a relatively low status as compared with the university-trained men of the Scientific-Historical Type

In general, the chief aim seems to be thoroughly to indoctrinate with a complete system of doctrinal "truth" and to give some practice in the verbal expression of it and some skill in defending it from attack. Proper religious and ethical attitudes are recognized as important, but are supposed to follow automatically or nearly so as a result of correct doctrine, or else they are the gift of God. Hence the immediate objectives are (1) the mental apprehension of the system of thought and conduct (faith and practice) which is assumed to be Christianity; (2) the attitude of unquestioning acceptance of and obedience to the Bible or other authority; and (3) such sharpening of the "mental faculties" as will fit the student for preaching and defending this system of thought and conduct. The aims are thus fixed and unchanging and based rather in the nature of Christianity than in the needs of the individual student.

The conception of human nature and society is derived from the Bible. As a result of the sin of the first man human nature has inherited a tendency towards evil and has not in itself the possibility of improvement. It is only as a man hears and accepts the gospel that he is given power to escape. There is no good outside Christianity nor aside from conversion. An important item of teaching is "the new birth of the individual and the necessity of this as a prerequisite to Christian Social Service."[1] The social theory is thus thoroughly individualistic. The chief and almost sole interest is in saving individual "souls" with little if any appreciation of the social nature of the individual.

With this type as with the Practical-Vocational Type, there is remarkably little discussion of educational method. In the one case those engaged in training a Chinese ministry are

[1] *The Bulletin of the Bible Union in China*, Jan., 1921, p. 3.

primarily evangelists; in the other they are primarily theologians. It is not strange under these circumstances that the traditional "classical" [1] conception of education has prevailed. The curriculum is an almost exact replica of that of conservative theological seminaries in the West. It is made up of a list of subjects, logically arranged, and presented in logical order. The content is authoritatively determined in advance by the conception of Christianity. Of course the students have no share in planning the work they are to do. The Bible and the doctrines taught in it are central. If possible, Hebrew and Greek would doubtless be required. Church history, apologetics, homiletics, and perhaps some lectures on Sunday school methods or other "practical" subjects make up the course. The method may be lectures or study and recitation from textbooks or a combination of both. What is taught may be of immediate service to the student in helping him to organize his own religious thinking; but professional use of it to help others is very largely postponed until after graduation. In some schools students are encouraged to study a limited list of books other than textbooks, but most of these schools have meager library facilities.[2] In the Homiletics Department, having "learned" (i. e., been told) how to preach a sermon, the student may be asked to practice doing it. Where the importance of practical experience is recognized, it is for the most part entirely unrelated to the academic work of the school, with little or no supervision, and its main contribution

[1] James B. Webster, "Christian Education and the National Consciousness in China" (New York, 1923), p. 61 f., has an excellent chapter on the classical ideal in education with particular reference to the work of missions in China.

[2] Cf. "The Christian Occupation of China," p. 417, where it is stated that the average Bible School library would not exceed fifty volumes.

to the student's welfare is financial rather than educational.[1] It is often assumed that the student is sharpening his mental "faculties" and learning to think in the class work. For the most part modern psychological studies of how the mind works and the laws of learning are unknown, or at least ignored. In the efforts made to deepen the religious life of the students, required chapel services, exhortations, and emotional revivalism are employed. Religious growth is not supposed to be subject to scientific control, and hence is largely left to spasmodic empirical methods or to chance. The examination system tends to make the students memorize lectures and textbooks in order to pass in the term's work. That this often results in undesirable attitudes and lack of professional spirit on the part of the students is generally understood.

The following assumptions seem usually to be involved, whether explicitly or implicitly, in theological education of the Classical-Dogmatic Type:

1. Everything in the Bible is true. The system of truth contained in the Bible is the one and only means of salvation and guide for faith and conduct. Only by accepting all of it without question as authoritative can man find the true way of life in this world and the next.

2. Man is by nature sinful and without hope except as he accepts salvation through Christ in the Biblical way.

3. God is thought of primarily as transcendent in the sense of being more or less external to His world and coming to man from without. His reality and power are attested by miracle in the sense of events and activities which transcend natural law. Mystery and divinity are correlative terms.

[1] The North China Theological Seminary has a term of only five and one half months each year "to give the students ample time for evangelistic work." We are further informed that "incidentally this plan enables the students, in great part at least, to provide for those dependent on them and so render unnecessary the family aid formerly given." See the Seminary "Circular," p. 1. With no evidence of supervision of practical work or relating it directly to the academic work, one is led to wonder which of these two aims is more influential.

4. The human soul (in the religious sense) has supreme value and what happens to it after death is of greater consequence than what happens to it in this world.

5. Since society is made up of individuals, it either needs no attention beyond the transformation which individuals undergo when they are "saved" or it can be reformed effectively only by "saved" individuals.

6. Doctrines are of supreme value either because right thinking is more important than conduct or because upright conduct is impossible without right doctrine.

7. Doctrines can be taught most economically and rapidly by telling or by the printed page.

8. The "memory" or "reasoning ability" or "will" or "religious nature" of the student can be so trained by appropriate discipline in certain fields that they will be able to function satisfactorially in quite different fields.

Section 4. The Scientific-Historical Type

This type of theological education has developed gradually from the other types and is still in process of development. It is doubtful if there is a single institution which does not retain some traces of earlier conceptions, and it is difficult to say whether certain institutions are nearer this type or the Classical-Dogmatic Type. Nevertheless, we are dealing with a type rather than a mere tendency and with limitations we can trace its development and plot its present extent. We find its apparent beginnings with Dr. Sheffield, who advocated critical methods of Bible study as early as 1896.[1] In 1905 we find the Rev. J. Martin discussing Biblical criticism, while the Rev. G. W. Sheppard speaks of the science of Biblical criticism and advocates teaching it or giving both sides of

[1] See the "Report of the Second Triennial Meeting of the Educational Association of China," Shanghai, 1896, p. 209 f.

critical questions.[1] At the present time the Peking University School of Theology, the West China Union University School of Religion, the Shantung Christian University School of Theology, the St. John's University School of Theology, and the Boone University School of Theology are perhaps nearest to this type, though there are schools at almost every point between this type and the preceding one.

As the preceding type begins with the method of authority as applied to religion, so this type begins with the scientific method as applied to religious experience both past and present. Scientific methods of historical research are applied to the Bible and the history of religions, including the history of the Christian movement. Other sciences, and especially the biological and social sciences, are welcomed as allies in the search for truth. It is assumed that all truth belongs to God, who progressively reveals it to man as fast as he is able to understand it and makes an effort sincerely to discover it. The theory of cosmic evolution is in the background of thought, though there is no evidence of the conception of ultimate reality itself as growing. Evolution guided by a loving God to higher and higher ends means progress. Nevertheless, this progress is not automatic or independent of man, who is both the agent of the immanent God and himself has a creative part in the process. Revelation is a matter of degree and is progressive. It is not confined to the miraculous nor to the Bible, nor was it closed when the latest book in the New Testament was written.[2] Christianity is not a fixed set of doctrines, but a living and growing experience which has many times changed its mode of expression as the categories of human thought have changed. Christianity is both personal and social and cannot be adequately understood at all on any

[1] See the "Report of the Fifth Meeting of the Educational Association of China" (1905), pp. 217–243, for these discussions of theological education.
[2] Cf. H. Rashdall, "Philosophy and Religion," New York, 1910, p. 141.

other basis.[1] Religion is not a department of life, but is coextensive with life. Although death is not the end, the emphasis is on life here and now. The world is recognized as a moral world in which truth and goodness are sure to win if man does his part, and there is strong emphasis on the ethical elements in Christian teaching. Other religions are to be studied sympathetically in the hope that truth may be found in them, and are in fact to be given an equal chance with Christianity to contribute anything of value they may have.

It is not always perfectly clear just what attitude is taken to the Bible, and there seems often to be wavering between the two types on this issue. The Bible seems usually to be thought of as a progressive revelation containing the best we have in religion and morals but of unequal value and authority. Valid religious truth is sometimes expressed in outworn categories of thought, and the Bible is not always trustworthy as science or history. Revelation is not limited to the Bible, which needs to be supplemented by the light God's spirit has since revealed to man. Because of the great values in the Bible, it needs to be subjected to the severest critical tests, and as a matter of fact it comes through them worth more *religiously* than ever before. There is often little more than antiquarian interest in Biblical cosmology or in prophecy as foretelling, but tremendous interest in trying to work out in modern life the religious and ethical teachings of the prophets and especially of Jesus. These statements are characteristic:

"We believe that since the Bible is the Word of God, the truth of God fears no test. It can stand any investigation of a reverent heart. We wish to make known that we fear no application of any genuine scientific method to the study of the Holy Scriptures.

1 "Report of the National Christian Conference, Shanghai, 1922," pp. 504, 505.

"But we wish to make it clear that the study of the Holy Scriptures should not merely be for its literary or intellectual interest but should mainly and primarily be for the guidance of actual living. We as a Church hereby renew the pledge to follow the light of Holy Scripture in our individual, social, and national living."[1]

The church is usually taken for granted as the normal institutional form which Christianity should take. It is, however, commonly assumed that our Western type of church organization may need considerable modification before it will meet Chinese needs. The church is not to be considered as an end in itself, but as a means to religious growth and fellowship, and is to be judged by its success or failure rather than by Biblical standards or patterns. The function of the church to conserve aud propagate Christianity is usually emphasized. Since it is recognized as a changing institution, there is usually a tendency towards more democracy in its organization, towards a truly Chinese indigenous church, and towards union with other churches. There is a growing tendency for the church to think of itself as a body of people banded together to serve rather than as a body of the saved who have attained, though both conceptions are usually present.

The Christian ministry as a separate profession is usually taken for granted, though there are those who are challenging the assumption.[2] The Christian minister is conceived as the expert in the religious realm — the social-religious leader of the community. There is little idea of priestly authority, but much of the servant and representative leader in a religious democracy. His task is broadly conceived as to reconstruct the community and the nation in accordance with Jesus' standards. He often attempts to combine the work of a

[1] "Report of the National Christian Conference, Shanghai, 1922," p. 504.
[2] Certain young Christian leaders in Peking are raising the question whether a professional ministry is desirable. Cf. *The Chinese Recorder*, Vol. LV (1924), p. 39.

specialist in certain historical technic and in religious and intellectual problems in general with service through the church to community life and to individual souls as broad as human needs and as deep as human sin and suffering. Since the graduates of this type of school are for the most part college or university graduates, their status is in general high. Intellectually and socially they are equal or superior to other college graduates both within and outside the church, while financially they are likely to be fairly well provided for without luxury.[1]

In its most general terms, the aim of this type of theological education is to prepare Chinese leadership for the Christian church in China. The aims which actually control in practice, however, are in terms of content rather than in terms of function. Perhaps the chief aim might be defined as being to give a scientific-historical-Christian view of life with considerable knowledge of whatever is most significant for the Christian religion. At any rate, there is strong emphasis on expert information and knowledge. Spiritual culture for each student is recognized as an important aim, but difficult in practice. There is a strong desire to train the mind, which is often connected with an exaggerated idea of the possibility of transfer of training. There is usually more interest in the technic of a "scientific" theology than in professional working technic, though the latter seems to be growing.[2]

There is little evidence of the dogma of human depravity in this type. Probably it would be fair to say that human nature is regarded as neither good or bad, but with very great possibilities in either direction. Theoretically at least, racial

1 "The Christian Occupation of China," pp. 383, 465, gives considerable data on this subject.

2 The Shanghai College School of Theology is giving more time to practical work than was formerly customary. The Peking University School of Theology gives a good deal of field work, especially in connection with the work in sociology.

differences are considered rather unimportant. This type of theological education is, however, still largely Western in its outlook and influence. The social nature of the individual is recognized in social theory if not always in educational practice. The social ideal looks towards a democratic society of fully developed free sons of God, even though the educational procedure tends to the autocratic type.

What conception of the educative process is exemplified in this type of theological education? As with theological education in the West, the new world opened up by modern views of religion and the demands made on teachers to deal with the intellectual problems of subject matter have left little time or opportunity to think through theological education as education, to say nothing of trying to keep up with the rapidly advancing science of education. In this respect it is not different from university science teaching in general. The result is that whereas theologically this type already differs widely from the Classical-Dogmatic Type, its educational theory and practice show as yet slight signs of change.[1] The curriculum is thought of in terms of subjects and departments and is encyclopedic in scope. It may include almost anything that affects human life vitally, but with special emphasis on the religious aspects. It does, of course, make a "scientific" study of Christianity central. First place is given to study of the Bible, including Greek if not Hebrew, with Church History and Theology following closely after.[2] To these "central" subjects have been added Homiletics, Philosophy of Religion, Ethics, Comparative Religion, Religious Education, Psychology of Religion, Sociology, Agriculture, etc., and the end is not yet. This of course makes necessary the elective system as rapidly as the number of teachers permits. Each subject is

[1] I. e., the subjects taught and the class methods are much alike, though the content of particular subjects may differ widely.

[2] See the article by Professor R. K. Evans in *The Chinese Recorder*, Vol. XLV (1914), p. 371 f.

taught as a unit, logically arranged. The student must of course choose units as a whole, and the data upon which to base intelligent choice are doubtless often lacking. The student is supposed to be storing up valuable information for use at some future date, and his success in doing so is commonly tested by "content" examinations at the end of each term or oftener. The danger of working for credits and of unhealthy attitudes towards certain subjects is obvious. The stress on the attainment of knowledge largely determines the methods used. Lectures, textbooks, and assigned or free collateral reading are the chief ones. There is little apparent use of the results of modern educational psychology even in acquiring knowledge. It is apparently assumed that the student will best learn by being told or by reading prescribed books. As for spiritual culture, there is not only little knowledge of the laws of spiritual growth, but a good deal of doubt as to how far natural law applies to religious growth. Because of this difficulty, aside from a few general rules for student conduct, regular chapel services and occasional personal influence, little is done.[1] There is increasing recognition of the need of practical training along various lines,[2] but this is usually merely an accretion to the curriculum and for the most part secondary in emphasis as compared with Biblical, historical, and theological studies. It is too often thought of as practice *after* "learning," and may easily degenerate into unsupervised work quite apart from the curriculum which aids the student financially rather than educationally.

[1] The best constructive suggestions for spiritual culture of theological students in China that the writer has seen were those made by the Methodist All China Conference at Peking, Jan. 27 to Feb. 10, 1920. See Paul Hutchinson (Ed.), "China's Challenge and the Methodist Reply," Shanghai, 1920, p. 54. The statement is stronger in its expression of need than in its proposed solutions.

[2] Cf. the note on p. 32 above on this point. Cf. also the report of the Dean of Peking University School of Theology, June, 1923, p. 53, where it appears that of nine departments proposed, four are likely to emphasize the practical and functional.

The following assumptions seem usually to be made by this type in its clearest and most distinctive forms. Some are held logically as more or less verified hypotheses. Some are merely implicit in traditional educational practices which have not been critically examined. Some teachers know the dangers of the last three assumptions and are on their guard against them. Nevertheless there is probably no school of this type in which they are not implicit in the practices of certain departments, if not of the school as a whole.

1. God exists as a Divine Spirit, immanent in nature but more especially in man. He is Love and Truth and Goodness and is gradually achieving His purposes. He is creatively at work wherever men exhibit His attributes, but is supremely revealed in Jesus Christ.

2. After undergoing the most thoroughgoing critical study, the figure of Jesus stands as the greatest fact of history and his life and teachings embody the highest ideals man has yet attained.

3. The Bible is the world's most important record of religious experience. Its greatest value is the account it gives us of Jesus Christ who is the best the world knows ethically and religiously.

4. True salvation consists in becoming free from sin and entering into the creative experience of working together with God in the building of His kingdom on earth.

5. The supreme value in life is the principle of love and fellowship as applied to all persons.

6 The scientific method of observation and experiment is the best way of dealing with facts in general, but there is some question as to how far it is applicable in dealing with religious problems.

7. The Christian church in some form is a proved means of Christian religious growth and fellowship.

8. All truth belongs to God regardless of its source, and it is inherently probable that He has something to teach us through Chinese culture and Chinese religious thought.

9. We live in an evolving or developing universe.

10. The individual and society are so related that neither can be dealt with effectively apart from the other. Any real gospel must be both personal and social.

11. Information and ideas may safely be left to work themselves out in conduct after graduation.

12. Information and ideas can be most economically and quickly taught by telling or by the printed page.

13. The field of theological knowledge is so vast that the student should spend much of his time in school in a survey of its extent. After graduation he will have ample opportunity to work on specific problems. His present task is to acquire the tools for future work

CHAPTER III

A CRITIQUE OF EXISTING THEOLOGICAL EDUCATION WITH SUGGESTIONS FOR POSSIBLE IMPROVEMENT

Section 1. The Theological Issues Involved

There can be no doubt as to the importance of deciding what type of theology shall be offered to the leaders of the Chinese church of the future. Perhaps it is best to offer two different and mutually inconsistent kinds of theology and let the Chinese themselves decide.[1] Perhaps one type or the other is so far superior that we should present it alone. In any case, it can hardly be a matter of indifference to any right-thinking person. It naturally follows that if more than one type of theology is presented, clarity in seeing real differences is of importance. The issue is an important one, and it is in the real interest of the truth and hence of all concerned to make it as clear as possible.

The issue is plainly that of authority in religion.[2] On the one hand, we have the fixed and final authority of the Bible with more or less dependence upon the interpretations given it by historic creeds.[3] It is the supreme court of religion, and

[1] This seems to be the attitude taken by Peking University and doubtless by other institutions. Cf. *The Chinese Recorder*, Vol. LIV (1923), p. 745.

[2] It must not be supposed, however, that there is no "authority" on the Scientific-Historical basis. The difference is between an external authority not subject to the tests of experience and an authority so based in the nature of things that it welcomes such tests. Such formulations as natural law and moral laws are examples. The Bible is authoritative on this basis only in so far as it gathers up the experience of the race to tell us what can and cannot, what ought and ought not, to be done. Cf. Geo. A. Coe, "Law and Freedom in the School," Chicago, 1924.

[3] For a classic treatment of the problem of authority in religion cf. Auguste Sabatier, "Religions of Authority and the Religion of the Spirit," New York, 1904.

is not itself subject to historical criticism or to be judged by any other standard whatsoever. On the other hand, we have faith in man's ability to learn the truth if he will "sit down before the facts as a little child" and welcome the guidance of the immanent God of truth. Because of the successes achieved in all fields of knowledge by the scientific method of observation and experiment, this faith naturally expresses itself in the scientific study of the whole field of religion. There may be much believed in common between those who hold to these two different principles. The view of God, the place of Christ, standards of Christian conduct—all these might conceivably be identical. But the supreme court in one case is a Book; in the other it is human experience as a whole. What, then, are the advantages and disadvantages of these two types of theology?

There are certain very real advantages in the authoritarian or dogmatic method. One need only consider the Roman Catholic Church and its great influence to realize that there is a strong appeal in an authority which relieves one of some very perplexing and difficult problems of thought. In the main this type of theology makes simple and easily understood demands. In the case of difficult doctrines such as the Trinity, the believer is relieved of any responsibility for attempting to understand it and needs only to accept it on authority. A clear, logically ordered, and positive system of thought is characteristic of this type, especially if we take the classical Calvinistic formulation of it. Within the limits set there is considerable room for free discussion, and just because more fundamental questions are settled one is at least theoretically free to devote his entire time to action.

There are, however, at least equally strong disadvantages in this sort of theology. In an age which has discovered that many types of authority previously obeyed without question were the organs of special privilege and without real validity,

no institution can properly claim large authority and yet withdraw itself from the most thoroughgoing critical examination. Thinking people in China know and are using the methods of "Higher Criticism" for critical examination of their own sacred books.[1] Any unwillingness on the part of Christians to submit the Bible to similar tests is bound to weaken its influence. Can even those who nominally accept it as inerrant and authoritative be saved from all subconscious questionings and doubt which only a thorough investigation can satisfy? In China, as elsewhere, domocracy and science are two of the strongest forces that are molding the national culture. "Progress" is one of the great words of young China, and carries with it an evolutionary background. A fixed and final authority based on a book brought from the West and interpreted authoritatively by foreign missionaries who do not altogether agree with one another but who object to the use in the examination of this book of historical methods used in other fields—this type of theology may appeal to simple country people and may make better men of them, but it can hardly hope to appeal to the thinking classes. To them it seems undemocratic, anti-scientific, foreign, and opposed to progress.[2] They have had in Confucianism so much experience with a religious system that looks to the authoritative past that they are not likely to welcome another static system just as they are getting rid of the one. There is undoubtedly a

[1] Cf. Liang Ch'i-chiao, "Chung-Kuo Li-Shih Yen-chiu Fa" ("Methods for Studying Chinese History"), published in Chinese by the Commercial Press, Limited, Shanghai, 1922. In the publisher's circular appears the following note: "The purpose of this book is to use the spirit of modern theological research as a means for studying history in order to open a new heaven and earth to historical circles and carefully to point out the successes and failures of Chinese historians of the past."

[2] The Anti-Religion Movement which sprang up in 1922 and swept like wildfire through student groups of the country opposed Christianity on this basis. Cf. *The Chinese Recorder*, Vol. LIV (1923), pp. 459–467.

good deal of spiritual hunger and aspiration among this group[1] and even sincere and warm appreciation of Jesus[2] and of the literary and religious value of the Bible.[3] Most of the intellectual leaders of China are not, however, particularly interested in a God whose chief activity was nearly nineteen centuries ago in an obscure Roman province. They are searching rather for help in developing the latent social and personal values which they believe China possesses. It is a great disadvantage of this type of theology that it does not seem to them to meet these needs. To them it is either negligible or opposed to the best interests of China.

The "scientific" theology is strong where the traditional theology is weak and weak where the latter is strong. It has learned to speak the language of to-day and is busily engaged in the task of translating traditional values into current categories. In a world which is striving to achieve democracy, it proposes to renounce external authority and depend upon the witness of the indwelling Spirit. Since scientific method is the test for truth in other realms, it proposes that this universally recognized test be applied to religion as well. In a day of evolutionary and pragmatic philosophy, it exhibits revelation as progressive and tests doctrine in part at least by its results.

It has obvious disadvantages, most of which arise out of the fact that it is attempting to mediate between the religious

[1] For example, in the reform movement in Buddhism, for which see *The Chinese Recorder*, Vol. LIV (1923), p. 326. Note also the great interest in mystic cults of various sorts, for which see "The Christian Occupation of China" (Shanghai, 1922), p. 27 f., and *The Chinese Recorder*, Vol. LIV (1923). p. 133 f. See also T. T. Lew and others, "China Through Chinese Eyes" (London, 1922), p. 86 f.

[2] A notable appreciation of Jesus by Mr. Ch'en Tu-hsiu, who is one of the prominent leaders of the Chinese New Civilization Movement, appeared in the *Hsin Ch'ing Nien (The New Youth)* in 1920.

[3] An article in the *Hsiao Shuo Yüeh Pao (The Story Monthly)* for January, 1921, which is translated in part in the "Bulletin of the Bible Union of China" for July, 1921, p. 14 f., speaks very highly of the Chinese literary style of the Mandarin Bible.

heritage of the past and the new world of to-day. It is not clear, nor definite, nor in any sense a finished product. It is in the nature of the case a quest, whereas traditional theology purports to give all that is necessary to salvation in one rapturous moment of enlightenment and surrender. It has heretofore been too largely occupied with pointing out the mistakes of the older theology, and has therefore lacked positive content. Theology has been changing in a slow hesitating manner and is still only partly scientific, according to the view of the biologists and sociologists.[1] On the other hand, for some conservative theologians, the modern type of theology seems to yield the entire castle of religion to current inimical forces and no longer deserves to be called Christian.[2]

The strain of the conflict between these two types of thought is intensified on the mission field where veteran missionaries and recent recruits work side by side and where the urgent financial needs of theological seminaries and their dependence upon conservative Western churches for funds seem to come into conflict with their efforts to speak a language intelligible to young China. Real uncertainty on the part of theological teachers as to just what position to take, together with these conflicting loyalties, has too often meant the obscuring of the issue and the effort to satisfy both demands, with the result that neither interest is satisfied.

In the interest of clarity and of definiteness, and following out present tendencies in the "scientific" theology, three guiding principles are suggested, which, taken together and with such metaphysical implications as they may prove to include, would seem to be a clear and unambiguous basis for a truly scientific theology.

[1] This seems a fair statement of the general point of view of E. G. Conklin, in "The Direction of Human Evolution" (New York, 1921), and Charles A. Ellwood, in "The Reconstruction of Religion" (New York, 1920), and in "Christianity and Social Science" (New York, 1923).

[2] This view is held by J. G. Machen, "Christianity and Liberalism," New York, 1923. See esp. chap. I.

1. That method of unprejudiced observation and experiment and following where the facts lead which is commonly called the scientific method should be applied fully to moral and religious problems. It is not maintained that the procedure will be identical with the procedure adapted to the physical sciences, but the general attitude towards facts will be the same.

2. That thoroughgoing respect for human personality and loving attitude towards every human being which was characteristic of Jesus Christ is a fundamental value to be conserved.

3. The recognition of religious experience and the history of religions as of value in supplying important scientific data, is of prime importance for the higher values of life. Such data are of course fully subject to critical examination and scientific tests. In particular, the religious consciousness of great religious leaders would seem to deserve this sort of sympathetic study.[1]

As Christians we find in Jesus Christ and the religion which bears His name that which we believe is fully able to meet these tests. If the "scientific" theology will base itself squarely on these principles and utilize the materials and values of historic Christianity only in so far as they actually do meet these tests, it will find itself speaking intelligibly to the people in China who think and care for their fellow men. It will thus be able to serve China mightily in building new spiritual and social foundations at a time when her old foundations are crumbling away and endangering important personal

[1] This statement is not to be taken as a creed nor as a substitute for further thinking. It is rather a starting point for thought to take the place of the authority of the Bible in the older theology, and differs from that authority in being itself subject to redefinition and modification whenever the facts demand it.

and social values.[1] If Christianity succeeds in developing the highest type of ethical personality, if it proves to be a rea factor in social progress, if it can give a satisfactory world view which accounts for the facts,[2] it will be welcomed by all the intelligent people of good will in China.

While it would seem to be a fair assumption that all Christians should be willing thus to test doctrines by their fruits,[3] it may be questioned by some whether as a matter of fact this "scientific" theology will succeed any better than or even as well as the traditional theology. Still others may question whether Christianity in either form has anything to offer to China. In so far as the representatives of the two kinds of theology can and are willing to work together in actually trying to solve China's real problems, each bringing the best he has to the common task and welcoming anything of value contributed by the other, we would seem to have a common basis for work.[4] If the Christian enterprise is conducted in this spirit, there is no doubt that it will be allowed either to demonstrate its value to China, or failing in that, to die out. We need to have the various methods and interpretations presented in theological seminaries, and we should see to it that they are fairly and unambiguously set forth. Surely we can trust the Chinese church to choose in the long run the one which offers most to the real needs of China, or possibly to make a new synthesis if needed. We should be sure, however, that both teachers and students are kept constantly in close touch with those needs. If any one is unwilling to coöperate on this basis, it would seem to imply that he harbors

[1] The family and sex *mores* of China are breaking down as the Confucian ethics and the cult of ancestor worship upon which they were based are being weakened by contacts with the West. This is already becoming a matter of concern to many Chinese thinkers.

[2] These three factors, which are suggested by E. W. Lyman, "The Experience of God in Modern Life" (New York, 1920), correspond to real expressed needs of modern China.

[3] Cf. Matt. 7:20, "By their fruits ye shall know them."

[4] Cf. R. E. Speer in *The International Review of Missions*, Vol. XII, p. 503.

a latent doubt as to the supreme value for China of his own views, and is therefore unwilling to take the risk of putting them along with other views to the real test of meeting the needs of the Chinese people.

Our practical suggestions, then, are two. *First,* it is important that the "scientific" theology should become more completely scientific and less ambiguous as to its basic principles. *Second,* while the "scientific" theology if made thoroughgoing would seem the more hopeful from the standpoint of China's felt needs, our theological seminaries might well become laboratories where different points of view are examined in relation to known historical and scientific facts and are given an opportunity to justify themselves by their personal and social fruits. In this case, to avoid mere theoretical discussions and to secure valid tests, the curriculum should be organized about actual Christian work of the genera type proposed in Sections 3 and 4 below.

Section 2. The Educational Issues Involved

1. *Changing Aims.* To a very large extent the thing which determines differences in theological education is the aim in view. For the early Practical-Vocational Type the aim was distinctly functional. It was *to prepare heralds of a glorious gospel.* It was because of this functional conception of aim that learning by doing came to be used as a method. When the message delivered seemed to be in danger of modification by the Confucian environment[1] or by different interpretations of Christianity,[2] the center of emphasis was so shifted that it was chiefly on the content of the message and so we have in the Classical-Dogmatic Type of school the aim of *learning, accepting, and defending the "gospel"* and in the

[1] Cf. Dr. Sheffield's account in *The Chinese Recorder,* Vol. XXIX (1898), p. 69 f.

[2] Cf. the founding of the North China Theological Seminary as recorded in Chapter I above.

Scientific-Historical Type of school the aim *to produce religious thinkers* and *to advance research in religion.* All three types recognize the existence of (*a*) a body of subject matter, (*b*) the student, and (*c*) those for whose sake the student is taking professional training. The Practical-Vocational Type was functional or professional in that (*c*) was made central in its aim. The two other types have tended to make (*a*) central which leads to emphasis on authority or on research, or to make (*b*) central with the assumption that somehow the student would find out how to apply Christian truth to others after graduation. This assumption tends to neglect three factors: *First*, a truth learned apart from application is very different from the same truth learned in its concrete setting by application. For example, one may completely accept the theoretical doctrine of the immanence of God and yet not expect to hear Him speaking through ordinary men. *Second*, a religious problem solved for one's self does not at all insure ability to help others with similar problems, but the attempt to help others often reveals how imperfectly we had mastered it for ourselves. *Third*, the range of religious interests and the apperceptive basis of the average inexperienced student are very narrow. This greatly limits the range of religious problems which can be discussed in the abstract with profit to him. The most effective way to widen this range of interests and understanding is to lead the student to undertake concrete professional tasks and thus introduce him into genuine professional experience. Failing in this, the tendency has been to give the subject matter in lectures and textbooks regardless of its real interest or value for the student, with the result that it has usually failed to help the student professionally.

We propose to revert to a genuinely professional conception in the sense that we make (*c*) central in our aim. Our aim will differ from the early Practical-Vocational Type because we have an enlarged view of the nature of Christianity and hence a broader conception of the task of the ministry. For that

type the minister was a messenger. *We propose that the work of the ministry be conceived as to bring to bear upon all the basic problems of human life in China the resources that have been developed in the Christian movement and especially the resources that exists in the life and teachings of Jesus Christ.* There is here recognition of the developing and changing needs of China as the starting point and all needs which are of fundamental importance and reasonable duration are to be included. Both the social and individual aspects of life are involved. On the individual side the two aims are (1) to produce loving, efficient workers for human welfare, and (2) to lead persons into the sort of God-consciousness which we associate with Jesus of Nazareth. There is reason to believe that these two aims at their best often powerfully reënforce one another. Loving service of mankind, as it becomes thoroughgoing and universal and philosophical, tends to become religious. For Jesus, at least, ethical values are inseparable from religion.[1] On the social side, the aim involves complete reorganization of the world in the interest of persons, each one of whom has infinite value as a child of God. Since the starting point is with needs, particular attention will naturally be given to interpretation of the crises of life, whether personal (birth, marriage, death, sin, suffering) or social (war, economic struggle, famine, floods, pestilence, social sin, etc.). Christianity is recognized as a living, growing movement at the very center of which stands the historical figure of Jesus and the God revealed supremely in Him. The way is left wide open for the utmost coöperation with and use of any other forces working to solve the problems of China. In particular, science and whatever spiritual resources may be found in the non-Christian religions or elsewhere will be welcomed as allies in so far as they contribute to a real solution of China's problems.

[1] Ernest F. Scott, "The Ethical Teaching of Jesus," Chap. V.

If we are asked for a catalogue of the basic problems of human life in China or of the resources of Christianity in meeting those problems, we reply that although attempts have been made to enumerate these problems of China,[1] no generalized statements are of much value to us. For the early missionaries, the problems were all summed up in the one word "sin" and the resources were all included in the term "salvation." We must deal with concrete data, however, and the only promising procedure is to begin with the problems nearest at hand. We therefore propose, instead of now spending more time trying to classify further either problems or resources, to begin at once to apply such resources as we know how to use to the needs we have already met, confident that this is the best way to sharpen our perception of new problems and at the same time to increase our mastery of the resources available.[2]

That this conception of the work of the ministry is congenial to if not inherent in the "scientific" theology seems plain. That it differs from the present practice of the profession, and involves important changes in theological education may be less obvious. The Christian message will still be proclaimed, but only in so far as that is one step in getting it put into practice. There will still be room for sound research and theological scholarship—indeed, bringing theological systems and research to the practical test might well deliver us from some problems which are unprofitable and give new life to those problems of thought and practice which really make a difference. Just what it would mean for theological education

[1] One of the best is that of J. B. Webster, "Christian Education and the National Consciousness in China," New York, 1923, Chaps. 9–14.

[2] It is not maintained that preliminary analysis is without value, but that considerable work has already been done along that line and that further progress in making such analysis depends upon some such technic as that proposed later in this chapter. Further attempts at analysis from the outside at the present time are also likely to prejudge certain issues and make it more difficult later to see the facts as they are.

in detail may be a matter of dispute; but that it means somehow much greater attention to practical aims and professional working technic, and more opportunity to test those aims and develop that technic by practice seems fairly obvious.

2. The Practical-Vocational Type as Education. We have seen in Chapter II that this type has usually been associated with the dogmatic type of theology, and in Section 1 of the present chapter that this theology is probably not best adapted to meet the felt needs of China. In order to appreciate this type as education we need to see it apart from its usual dogmatic setting, and one of the most instructive examples available in print is the work of the Rev. Watts O. Pye, of the American Board in Shansi.[1] We seem to have here a rich democratic fellowship in Christian service between the "teacher" and the "students," who are all actively engaged in Christian work. The teaching is done by pastoral letters, frequent visitation and working together and talking over problems as they arise, and by group conferences as often as great distances and limited time for supervision permit. These evangelists are not mere preachers or proclaimers, but are themselves teachers and leaders in their own communities. They are not tied down to one small village, but are given responsibility for the Christianizing of an entire district, and hence they are taught how to survey its needs and resources and work for the concrete expression of Christian values in it. It is not strange that this field is advancing rapidly in number of Christians, amount of self-support, amount of education, and in the actual effect of Christianity on ordinary village life.[2] It seems not unlikely that the "students" (if we consider this as theological education) are themselves growing more rapidly *in proportion to the amount of teaching they receive* than the students of any academic theological seminary in China.

[1] See *The International Review of Missions*, Vol. XII (1923), p. 567 f.
[2] See the American Board Annual Report for 1923 (Boston), pp. 117–119.

The most obvious disadvantages of this as education are the limited "faculty" and the scattered "student body." It is also often true that these evangelists are not such material as would be accepted for entrance into a first-class school of theology. Probably not more than half as much money is available as salary and work fund for each one of these evangelists as is spent on each student in first-class theological seminaries.[1] It is easy to understand how this results in making the training too narrowly and shallowly practical and in relatively low intellectual and financial status for the ministry. Given sufficient funds and a real faculty with students near enough together for effective coöperation, and the conception of the whole enterprise as training of leaders which seems to dominate the thought of Mr. Pye and some other "evangelistic" workers, it is easy to see how this might become the most effective kind of training for a high-grade ministry throughout China.

3. *The Scientific-Historical Type as Education.* We have seen how the university schools of religion of this type have developed a type of religious thinking which makes a powerful appeal to the best there is in Chinese life and which shows promise of helping to solve some of China's most fundamental problems. Whatever the future of theological education in China, it seems highly desirable to maintain and preserve the intellectual honesty, the broad outlook and sympathy, and the high intellectual, economic, and social status for the ministry which is represented in these schools. Let us now examine these schools as education and see what their present problems are. If we are frankly critical, it is because we recognize that these schools are now in many ways the best we have and hence the best starting point in looking for improvement.

[1] The average cost per student each year in the thirteen theological seminaries listed in the China Survey was about $700, in addition to student help. See "The Christian Occupation of China," p. 419.

We must first consider the criticism from outside the schools themselves. Many of those engaged in theological education heaved a deep sigh of satisfaction at the report of the China Educational Commission section on theological education.[1] This seemed to be the complete confirmation of the trend towards high academic standards of theological education for which they had been working for a decade. Moreover, the schools to do the work were already established and were rapidly becoming adequate in faculty and equipment. Surely the churches and missions everywhere would rally to their support and see that they had students. If the churches and missions would use this type of men more largely and pay them a living salary, they knew they would not lack for students. Unfortunately, the students have not come in anything like the numbers hoped for, and the leaders of theological education feel, and rightly, that those who direct the evangelistic forces of the church in China are largely responsible.[2] What they too often fail to see is that these "evangelistic" workers feel that the graduates of the theological seminaries proposed by the Educational Commission will be unfitted for the real task of a rural ministry or will at least be less efficient in that work than the three or four men with little education who now live on approximately the same amount of money.[3] They may be able to use one or two seminary men to take the place of missionaries, but to these "evangelistic" missionaries it is inconceivable that young university-trained men should settle down in a village church or country field and be

[1] "Christian Education in China," Shanghai, 1922, p. 156.

[2] President Leighton Stuart, of Peking University, seems to feel a lack of interest in high-grade theological education. See his article in "The China Mission Year Book," Shanghai, 1923, p. 92 f.

[3] It is unfortunate that the Educational Commission discussed theological education chiefly with those engaged in teaching theology, or with church leaders in a few large centers. Because of insufficient understanding of the rural church problem of China, they failed to deal adequately with one of the chief problems of theological education in China—the great gap between the profession itself and the professional education which leads into it.

able to earn their salaries. They want men who know how to use what knowledge they have rather than those who know a great deal that is almost entirely out of relation to their job, and the mere addition of agricultural courses, etc., of an academic sort into the curriculum will not meet the need. The tragedy is that seeing that the only kind of well-educated men available are unsuitable, most of these district missionaries conclude that they can use only poorly educated, inexpensive men for their work. What they really need is not low-grade men in any sense, but men with a real knowledge of the work of their profession, and skill in doing it, of the sort which comes only from actual experience in the profession. The university schools of theology must reckon with this point of view if they would best serve the church in China.

Meanwhile, there are forces working within the university schools themselves which are making for reconstruction. The curriculum is becoming more and more unwieldy. Increasingly this type of school is assuming that the aim of theological education is to prepare experts in the application of Christianity. Being organized on the subject-department basis, this means the addition of special departments or courses in education, sociology, rural economics, agriculture, etc. The reason for adding these courses is obviously that they are considered essential for the real application of Christianity. It proves impracticable, however, even with a four-year pre-theological course and a three-year theological course to require all students to take all of these subjects.[1] The result is that certain subjects are required and others are electives. Each department naturally feels that all of its work is essential and should be required, but the tendency is to require more of the traditional Biblical, historical, and philosophical subjects.

[1] The Peking University Bulletin No. 22 (July, 1923) shows a four-year pre-theological course and a three-year professional course. In the professional course there are required subjects and electives.

Lack of interest on the part of the student may make some of these required courses largely a process of "getting by" with examinations, which ordinarily means that they have little or no professional value for that student. On the other hand, a relatively small amount of extremely important subject matter may be embodied in an extensive systematic course, so that it is not available to the student except as he takes the entire course. Each subject is treated as a logical unit without regard to other subjects. The result is almost total lack of unity so far as the student is concerned.

This lack of unity in the university type of curriculum is notorious, but as yet the problem is imperfectly understood and little has been done to remedy the defect. There is insufficient recognition of the fact that purpose is the only factor which gives unity to anything.[1] There is also too little realization of the moral hazard of the "divided self" which results from a lack of unity in the student's experience. Lack of clear understanding of how a course or any part of it fits into one's professional purpose as a whole means lack of interest and merely working for credits. If, then, we are to find any unity in the curriculum for the student, we must look for it in the professional purpose of the student. When Christianity is thought of as a definite system of thought to be learned, proclaimed, and defended, it is assumed that the student coming to the seminary has for his professional purpose the learning of this system of thought. The entire curriculum is then thought of as a *logical whole* and the student "learns" it best when it is best articulated into a system by the department of systematic theology. If, however, Christianity is thought of as a way of life rather than merely a system of doctrine, the student's purpose must be put into more dynamic terms. This changed conception of the nature of Christianity, together

[1] An excellent treatment of this proposition is to be found in L. T. Hobhouse, "Development and Purpose" (London, 1913), pp. 305–313.

with the enormously enlarged curriculum already described, has effectively destroyed any vestige of the old logical unity in the curriculum as far as the students are concerned. Even if the student still retains as his unifying purpose the mastering of a system of thought which he conceives as "the Christian message" or "the science of religion," the bulk of material is so great as to make the purpose impracticable. No one man can be an "expert in religion" to-day,[1] much less combine with such expertness the practical skills necessary to the pastorate.

The members of theological faculties have usually been saved from understanding and feeling this lack of unity which overpowers and discourages the student by the simple device of each professor's thinking of the curriculum as a whole in terms of his own specialty.[2] Thus the professors in the Biblical departments naturally think of their work as central in the curriculum because they deal with the historical basis of Christianity. The department of church history thinks of Christianity as a living, growing movement best understood as an historical phenomenon. The department of systematic theology naturally thinks of itself as a correlating agency, while the department of religious education thinks of theological education as only a special department of religious education, and so on with other departments. The student struggles for a time to understand what it is all about and what is the relation between the different subjects he is required to take. He finally either falls under the spell of

[1] Because of the complexity of religious problems and the enormous number of data to be considered. Research in religion is therefore becoming necessarily a coöperative affair. Cf. B. H. Streeter and others, "The Spirit," New York, 1919, pp. xi, xii.

[2] An interesting parallel in medical education has come to hand where a professor in the Harvard Medical School expresses the opinion that probably "medicine may be successfully taught with any course as a central point of radiation." He then goes on to advocate changes in medical education which closely parallel those here suggested for theological education. The article was reprinted from the *Journal of American Medical Association* by *School Life*, Vol. IX (April, 1924), p. 169 f.

one or another professor and specializes in one department or else chooses scraps from various departments hoping they may be useful some time. In the former case he probably decides to teach, and so is at last at rest with his life purpose identified with a system of thinking in which his specialty is central. In the latter case—and this includes the great majority—he generally enters the pastorate, but his mind is more likely to be a theological-scientific-historical curio shop than an intelligent purpose fitted to apply the Christian gospel to the needs of China. If he has learned to think at all as a result of this kind of education, he has certainly not learned to think purposefully or creatively or professionally. After graduation, when he is given some of the real problems of life to solve, it is not strange if he finds scant use for the scraps of knowledge or the little, mutually unrelated subject-centric systems of thought which repose in his seminary notebooks.

There is thus growing recognition of the need of reconstruction of the theological curriculum. The very demand for an indigenous Christianity implies a different curriculum from that which has been brought from the West. Nearly all agree to the claims of religious education and various social studies for a place in the curriculum. We cannot go on indefinitely merely *adding* subjects and there are few bold enough to question the value of any of the traditional subjects. Faced with this overcrowded curriculum and the conflicting claims of different departments, we are forced to search for a new principle of unity in the curriculum. As mentioned above, the only promising place to look for such unity is in the professional purposes and activities of the students themselves.

It should not be supposed that theological schools in China are alone in having to meet these problems. The same problems are found in the theological seminaries in the West, and

some of them are courageously undertaking to meet the changing needs of the time.[1] An almost identical situation has prevailed in engineering education in America, and as early as 1918 a thorough study of the situation was made with definite proposals looking towards earlier and more continuous contact of the student with real professional problems of the sort he will meet after graduation.[2] The development of the "case method" in law schools[3] and the growing emphasis on the clinical part of medical education[4] are in response to similar situations. Meanwhile, important experiments are now in process in the field of teacher training which look toward a curriculum made up of professional activities and the problems arising from them.[5]

We thus find that there is in theological education in China, as in professional education generally, a situation which

[1] Robert L. Kelly, "Theological Education in America" (New York, 1924), pp. 147–151, mentions the large development of practical work programs especially at Boston University and Garrett Biblical Institute. At Union Theological Seminary in New York, both faculty and students are actively working on the problem of the curriculum. See Appendix A for criteria for judging curricula of theological seminaries and Appendix B for a proposed reorganization of Union Seminary. Both are the work of a small student group working in connection with a class conducted by Professor W. H. Kilpatrick at the Seminary. The Graduate School of Religious Education, under the auspices of the Presbyterian Church in Baltimore, Md., is carrying on an interesting experiment along the line here proposed.

[2] C. R. Mann, "A Study of Engineering Education," New York, 1918. See especially pp. 54–59.

[3] Cf. Jose Redlich, "Common Law and the Case Method in American University Law Schools," New York, 1914. On p. 54 he says, in speaking of the case method: "I have already designated as the most noteworthy attribute of the American university law school the fact that it is an educational institution which leads directly into practice and is thought of as existing only for this end—that it is a 'professional school' in other words in the full sense of this expression. This very quality has . . . without doubt been responsible for its great success."

[4] See the article cited on p. 84. Cf. also Abraham Flexner, "Medical Education in the United States and Canada," New York, 1910, Chap. 6.

[5] Cf. *The University of Cincinnatti Record* for April, 1923, esp. pp. 9–12.

requires more than the ordinary kind of curriculum revision,[1] and which even seems likely to compel a complete readjustment that will make professional purposes and activities the basis of curriculum making instead of departments and subjects of the kind which now make up the curriculum.

4. *Summary of Reasons for Greater Practical Emphasis in Theological Education in China.*

(1) The modern emphasis on Christianity as a way of life, combined with the desire to make theological education genuinely professional, demands that the aim of theological education be the *production of experts in the concrete, active expression of Christian values in human life and conduct.* The present organization of the theological curriculum is not adequate to realize this aim.

(2) The achievements of the Practical-Vocational Type of theological education, combined with the fact that a large part of the evangelistic forces in China are still depending upon it rather than upon the university schools of theology for their ministry, challenges our attention. Where it is not tied to a dogmatic theology, its results are such as to raise the question

[1] C. R. Mann, *op. cit.*, p. 56, says: "Prominent among these outgrown practices is the method of constructing and changing curricula. When the students' hardships have become so obvious that they can no longer be ignored, a committee is appointed to study the problem and suggest changes. This committee usually requests each department to submit a statement of its requirements and desires; and, while this is being prepared, compiles a table showing how much time is allotted by other schools to each of the subjects included in the curriculum. The departmental statements are also compiled so as to show how much time is needed to fulfill all their requests. Generally the number of topics each department considers essential is so large that the hours required to cover them all would be double or triple the number available. The various claims are then discussed in committee, reduced within reasonable limits by a process of cut and fit, and the result reported back to the faculty. In the faculty debate that follows, each department presses its claims for more hours, and numerous changes are suggested, debated, and ordered made or not made by a majority vote. When the matter is settled each department takes the time awarded to it and uses those hours in any way it likes. In short, distribution of time among the departments is usually regarded as the chief function of the faculty. Respect for departmental autonomy forbids any investigation or scrutiny of the aims, the methods, or the results of the work of any one department by the faculty or by any of its committees."

whether, given favorable conditions and sufficient faculty and funds, it might not be superior to present academic institutions. Although it has obvious defects as now organized, we may discover in it the clue to the direction reorganization of theological education is likely to take in the future.

(3) The Scientific-Historical Type of theological education, in spite of its large achievements, is at present facing difficulties of the greatest significance. It has not won the confidence of the evangelistic forces of the Christian movement in China in its educational policy even where they approve of its theological position. The curriculum, as in other professional education, has become overloaded with "essential" subjects so that no student can take all which are important for his future work. The old logical unity of subject matter is gone and the present organization into departments and required and elective courses shows no hopeful signs of achieving any sort of useful unity from the standpoint of the student. The only natural place to look for unity as far as the student is concerned is in his own professional purposes and activities.

(4) There is general complaint that Chinese ministers as a class often cease to grow intellectually soon after graduation. This would seem to indicate that there is too great a break between the school experience of books and the professional experience of problems and activities. It seems reasonable to suppose that if we could make the school experience consist of professional problems and activities together with the use of books and other helps in solving and interpreting those problems and activities, we might hope for continued study after graduation.

(5) The Christian forces in China are faced with important theological issues which do not permit of satisfactory solution on merely theoretical grounds. While different interpretations should be presented and submitted to the test of known

historical and scientific facts, it is important to avoid mere academic discussions isolated from the actual needs of life. If students and teachers can share together in active Christian work while discussing these questions, there is a much better basis for mutual understanding and respect for different points of view. There is also additional evidence in the practical results for life of different views which should help in deciding between them.

(6) There is almost universal testimony to the need of a more vital religious experience on the part of theological students. There are excellent psychological reasons for believing that this will be developed not by discussing theological formulæ nor by direct attempts to develop religious attitudes apart from normal living, but by actually attempting the concrete expression of religious values objectively in human life and conduct.

(7) There is almost universal testimony to the need of an indigenous Christianity. It would seem that the way to achieve it is not merely to talk about it or to draw up an exhaustive list of the characteristics of Chinese culture on the one hand and the contributions of Christianity on the other. A better way to begin is to apply the best solutions we can find in Christianity or elsewhere to each specific problem of China, knowing that in the long run only such parts of Christianity will become naturalized in China as meet her actual needs.

(8) Many of the problems which theological education in China is now facing have appeared not only in theological education in the West but in professional education generally. The most hopeful attempts being made to solve them to-day are in the direction of making professional education more professional and basing curricula on professional activities rather than upon logically organized departments or subjects of study.

Section 3. A Provisional Plan for Theological Education in China

It needs to be said at the very outset that the proposals here made are intended merely to point out the general direction of future progress and to act as a starting place for experimentation. They have come directly out of a study of the historical development of theological education in China and are based squarely upon careful analysis of present actual conditions. They are made in response to definite felt needs by those working in theological education in China. We have, we believe, proved that radical reconstruction of the curriculum in this general direction is the most urgent present need of most of the university schools of theology. This type of curriculum has, moreover, been successfully used in other fields[1] and to a considerable extent has been used and is still used with marked success in the Practical-Vocational Type of training in China. There is, therefore, reason for considerable confidence that the theological curriculum in China is likely to develop in general along the lines here indicated. The specific proposals here made are, however, to be judged in the end only by actual experiment. No attempt is made to work out the matter in detail, partly because discovery is an essential part of the method proposed, and partly because it is useless to work out details on any other basis than actual experiment.

In making these proposals, the writer has in mind a four-year course open to middle school graduates. This corresponds in general to the grade of Bible school advocated by the China Educational Commission.[2] It seems plain, however, that the Educational Commission failed to give adequate consideration to the present state of the Chinese Christian ministry and the

[1] Cf. the references given to other professional education on pp. 86 and 87 above. See also Ellsworth Collings, "An Experiment with a Project Curriculum," New York, 1923.

[2] "Christian Education in China," Shanghai, 1922, p. 156.

actual demands of its present task in China. Such consideration points inevitably to the conclusion that in coöperation with the one or more schools of the highest graduate standard which undoubtedly are needed, most of the existing schools should strive to approximate the four-year course parallel with the arts course. We believe in the highest attainable standard, but nevertheless it seems probable that progress will be faster during the next ten or more years if we concentrate our graduate work in theology into one or two institutions, and try to bring all others up to the grade here proposed. The extremely small number of men who are now finding their way into the graduate schools[1] and the fact that the tendency for the most part is for the churches and missions to use men of much lower grade[2] are reasons for urging more schools to undertake what may seem to some a low standard. On the other hand, it is believed that with the truly professional training proposed, the graduates of this type of school will be found so much superior to the present poorly educated workers that they will be welcomed by that great body of church workers who have found little use for the graduates of the academic type of theological seminary.

As far as the education of pastors is concerned, the general plan here proposed can probably be adapted without radical change to the few graduate schools needed as well. The increased emphasis on research in the graduate school will raise new problems, and presumably the larger faculty will offer

[1] "The Christian Occupation of China" (Shanghai, 1922), p. 418, notes twenty-six theological students who had finished senior college work before taking theology, seventy who had finished junior college work, and two hundred ninety-five who have had middle school work before taking theology. Yet at least eight of the thirteen institutions listed seem to be interested primarily in the ninety-six men of the first groups.

[2] "The Christian Occupation of China," pp. 382–385, gives the results of a questionnaire sent out to Chinese pastors, ordained and unordained. Over 750 replies were received. Of those replying more than half are listed as having had only primary school or the old style of Chinese education. Those with middle school or college education are relatively few. It seems a fair assumption that those who answered were more likely to belong to the better educated group, so the actual situation is doubtless worse than here appears.

greater opportunity for specialization and for individual attention,[1] but there seems no reason to doubt that the plan here proposed is in the main the most hopeful way out of present difficulties in the education for the pastorate, even in the graduate schools.

a. Plant and Faculty Required. On the basis of eighty students divided into four equal classes, a faculty of about eight professors is needed. To be useful in teaching and supervising the work of students, they should have first-hand knowledge of the actual work of a pastor in China, and skill in using this knowledge to help the students solve their own problems. This would doubtless mean that a majority of the faculty should be Chinese. While experience is important, it is equally important to be continually bringing successful *young* pastors into the faculty, and some of these should be graduates of other schools.

It is important to have the following knowledges and skills represented in the faculty:[2]

1. Knowledge of the Bible. This should include a thorough grasp of its contents, of its literary history and the development of thought within it, and of its original languages. It should also include knowledge of the current methods of interpretation and ability to present different points of view fairly.

2. Knowledge of the history of Christianity, including the development of both institutions and ideas as seen in their general historical setting. This should include the modern missionary movement and the whole should be consciously related in the mind of the teacher himself to present problems of church organization, Christian conduct, and Christian theology in China.

[1] See Appendix B for a student proposal for a reorganization of the Union Seminary in New York, where these special problems are taken into account.

[2] The numbering is merely for purposes of rough classification and comparison with the schools now organized on a departmental basis. It is not assumed that these numbers necessarily correspond to the eight members of the faculty.

3. Knowledge of the history of philosophy with special reference to philosophy of religion and Christian theology, and ability to help students to do constructive thinking about their own Christian faith.

4. Knowledge of the history, philosophy, and psychology of education with special reference to religious education and the psychology of religion. Ability actually to guide the religious growth of children and young people and to carry out successfully in China a program which will lead to Christian attitudes, Christian conduct, and knowledge of Christian truth.

5. Knowledge of the leading ethical ideas and systems which are still influential in China and in the West with special reference to the ethics of Jesus and the specific ethical problems of China to-day and proposed solutions in the light of the Christian view of life. This involves considerable knowledge of sociology and especially of Chinese social conditions and problems such as the family, rural life, community organization, economic conditions, modern industrialism, labor movements, philanthropy, coöperative movements, socialism, etc. Ability to formulate and carry through community programs.

6. Knowledge of the history of religions and the comparison between living religions of the world with special reference to Chinese religions. Sympathetic understanding of current reform movements in other religions and ability to lead students to study them first-hand.

7. Ability to conduct a service of worship which will help men to feel the presence of God, to preach sermons which really make a difference in life, and so to write as to bring light into dark places.

8. Knowledge of Chinese history and literature with special reference to the literature of religion and ethics. Ability to help students express themselves in clear and lucid Chinese style — both in Wên-li and in the new national language — and

to speak the language of the people effectively in public address.

Four classrooms are needed. They should be supplied with tables and chairs for conferences, with blackboards, maps, etc. A good library is essential, and it should be kept open all day and evenings. Several copies of all important books will be needed. A near-by church building will serve for chapel purposes. These, with accommodations for the faculty, would constitute the central plant of the theological seminary. In addition, twenty outstations are needed for eighty students. These should be entirely under the control of the seminary, and should be easily accessible to the central plant. Each should have sleeping and eating accommodations for four or more students. They should be typical of the work to which these students expect to go after graduation, ranging all the way from old established work to new fields, and presenting as large a variety of typical rural and city situations as possible. If any of them were too far removed from the central plant for efficient work, it would be necessary to provide dormitory and boarding accommodations in the central plant for part of each week, or at least for the noon meal on certain days.

b. Classification of Practical Activities Required. Without any pretense of completeness or finality, the work of the Christian minister may be roughly divided into four kinds. *First,* there is the task of helping people personally with their own religious problems. Whether you use the term "personal evangelism" or "pastoral functions" or some other, it is clear that the student who begins seriously to try to meet the deep personal needs of individual men and women will be led directly to draw upon the philosophy of religion, Christian theology, the resources of the Bible, practical ethics, etc.

Second, there is the task of leadership in group thinking and group worship. While the two might easily be separated, since at their best they seem to throw light upon each other,

they are here put together. Obviously the educational function of the church belongs here, and the students would doubtless be led to undertake considerable psychological study of religion as well as to restudy the Bible as material for religious education.

Third, sermonizing and public address have come to be a recognized activity of the Christian minister. The preparation of various kinds of Christian literature offers a wide field of usefulness to those who are able to undertake it. Here again, all that has been learned in pursuit of the activities of the first two kinds will probably be reconsidered as materials for public address, and in addition the whole matter of voice production, arrangement of material, literary form, etc.

The *fourth* class of activities comes under the head of community leadership or social engineering. Here again the contributions made by Christianity which have been discovered under the first three headings will all be utilized, and much additional study of sociology, economics, agriculture, etc., will doubtless be required in doing the work of the Christian minister as community leader.

It is proposed that each of the twenty members of the first-year class be given full responsibility as "personal evangelist" in one of the twenty outstations of the seminary. Each member of the second-year class would be director of religious education and worship in one of the outstations. Each member of the third-year class would be preacher and lecturer for his station, while each member of the fourth-year class would be in effect pastor and administrative head of his station. While each year the class enterprises (working together on common perplexities, philosophical problems, or research interests) would in general grow directly out of the practical work the students were doing and be referred back to it for the sake of concreteness and objectivity, fruitful projects might be carried over from one year to the next if the students desired it. It is also worth noting that each of

these four types of activity naturally leads into all of the fundamental problems of religion, while the division suggested makes it possible for each individual student to have definite and real personal responsibility for a piece of religious work each year. Each station would thus have four students working in these four departments. Within these broad limits the curriculum would be worked out in response to felt needs by each class for itself with the help and advice of the faculty. At each point the faculty members or others best qualified would be called in to help the students solve their problems. Each year's experience would be useful for succeeding classes, but the curriculum might vary considerably with different classes both in order and in actual content covered.

c. Schedules Proposed. It is proposed, to start with, that the students be in their outstations through Saturday, Sunday, and Monday, and at the central plant for Tuesday, Wednesday, and Thursday, with Friday to be spent at either place as the class decided. Provision would need to be made for proper rest and recreation for the students. The time in the outstations would be spent in carrying out plans, gathering data, and in station conferences at which faculty members would ordinarily be present. The time in the central plant would be chiefly devoted to class conferences, individual conferences with teachers, and personal study. This division of time is of course tentative and might differ with different classes or at different times with the same class.

d. Supervision. Each class would have one or more class advisers appointed by the faculty, who would ordinarily be present at all class conferences. Either the faculty adviser or the class president might preside. Other members of the faculty would always be welcome and would certainly be called in from time to time to lecture or to advise on special topics. Each station group would be expected to choose a faculty adviser, subject to such rules as might be necessary to

divide the work fairly among the faculty. These advisers would naturally spend much of the time from Friday to Monday working with the students in the outstations. Each member of the faculty would spend a certain amount of time each week in an office where he would welcome individual or group conferences with students.

e. Standards and Tests. Each student should keep a loose-leaf notebook containing a record of all his work and study. This will be in effect a record of his progress in learning how to become a Christian minister. While under the direction of the class advisers, it must also be satisfactory to the station adviser, and in its literary form it must satisfy the professor of Chinese language and literature as well. All papers, written reports, etc., included in it will thus be used as occasions for improving the Chinese literary style of the students. In case the work of any student is unsatisfactory in any respect, it comes up for faculty consideration, and unsatisfactory students will be dropped. At the end of each term or year students are promoted by faculty vote on the basis of actual practical work done and the student's willingness and ability to deal *fundamentally* with the problems which arise in it. In judging this work, the opinions of the class and station advisers and fellow students as well as the student's own notebook will be considered. The notebook in duplicate might well become a permanent part of the school record.

f. Scholarships and Financial Aid. A small salary is granted to each student for the practical work he is doing. This is arranged between the student and the station adviser and becomes effective when approved by the faculty. All funds are handled by the school treasurer on order of the station adviser in accordance with faculty vote. Funds may be reduced or cut off at any time for cause by vote of the faculty. The amount of help depends primarily on the value of the work done, though cases of special need may be considered by the faculty.

g. Status of Graduates. The success of this plan or of any other plan for theological education in China is contingent upon adequate recognition by the churches and missions of the education given as shown by the economic and social standing of the graduates. We base our hope that the graduates of the proposed type of school will secure this recognition on the fact that they will combine practical skill and ability with the habit of thinking through problems in a fundamental way. We thus aim to conserve the best features of the Practical-Vocational Type and unite them with those of the Scientific-Historical Type.

h. Relation to General Education. Affiliation with a university will probably be found to be desirable, provided such affiliation does not involve forsaking the professional education proposed in the interests of academic organization about subject matter. Since, however, the theological seminary will probably be found to have less use for English and since it will not be able to measure credits in the same way as the arts college so long as the latter is organized on a subject-matter basis, the prospects for affiliation do not at present seem to be bright. Nevertheless, it seems fair to expect that professional education will endeavor to meet the needs of the profession rather than for the sake of uniformity conform to academic tradition, and it is not unthinkable that it may in time make its contribution to a better organization of higher education as a whole.[1]

[1] Some evidence was given on p. 22 above for the belief that the excessive emphasis on English in mission colleges is beginning to wane. Some colleges in America are experimenting in the general direction suggested here for theological education. The Dean of Columbia College in an interview quoted in *The New York Times*, April 20, 1924, speaks of the tendency to think of broad scholarship and not the production of mere specialists as the aim of college education. He is quoted as saying: "The steps that have been taken and which are immediately before us in Columbia College in the direction of orienting our students in their intellectual life, of relating material which our system of departments tends to separate, of attempting to view the entire figure in the mosaic rather than to study the individual stones, are important and in the interest of the soundest and most productive scholarship."

Section 4. The Process of Building a Curriculum

If the reader has followed the argument thus far, he will understand that a curriculum based upon student purposes and activities cannot in the nature of the case be complete or fixed or set up in advance by the teachers. Each succeeding class will have the experience of those before it as a guide, but there will always be differences both in the range of material covered and in the order in which it is considered Nevertheless, in order to make the proposal concrete, it seems worth while to attempt to forecast parts of the probable curriculum on the basis of such experience as we already have with Chinese theological students.

The China Educational Commission, in its report on theological education, says:

"There is need in China of a careful study of the theological curriculum. Such a study has apparently never been made. We have simply transplanted into the Orient the traditional system of the Occident, none too good for the West, certainly not ideal for the East. A thorough first-hand study ought to be made of the exact type of education which the student in China needs. Certain obvious facts will need to be taken into account."

The report then goes on to mention four "facts," as follows: *a*. The ministry of China must be largely a rural ministry. *b*. The task of the minister in China will be largely one of religious education. *c*. The task of the church in China is even more largely a social task than in the countries of the West. *d*. The message of the minister in China as everywhere else must come primarily from the Bible.[1]

We believe that the judgment of the Educational Commission in emphasizing these four factors will be justified by our experiment, though it is obvious that the fourth item is in quite a different category from the other three. The first

[1] "Christian Education in China," Shanghai, 1922, pp. 153, 154.

three are formulations of recognized needs of China and seem incontrovertible. The fourth is based on the faith that in the Bible is material which will be found to meet those needs. While we share this faith, it has not yet been demonstrated that the Bible is most effectively used when it is set up in advance as the one best method of meeting those needs. Certainly much experience shows that the Bible is often first really discovered by the student when he is allowed to approach it freely like any other book and let it prove its own supreme worth by its ministry to his own needs.

The process of building a curriculum on this basis is essentially the process of thinking.[1] From this standpoint, the curriculum begins with a purpose—in this case the poorly defined and only partly understood professional purpose of the student as he comes to the seminary for the first time. The growth of this purpose and of ability to realize it in action *is* the development of the curriculum from the student's standpoint. Certain activities which belong to this purpose are planned by students and faculty together and a start is made in carrying them out. During the process certain difficulties and problems arise. These are considered by the student and by his fellow students and teachers together in conference. Since the activities of different students are much alike, the problems will be similar. Each problem should probably be considered with care in relation to the immediate activity when it first appears. Some brief recognition of the factors involved would be useful, together with a few suggestions as to sources of data, etc. After several problems have thus been formulated, one or more of them will be picked out for immediate intensive study, while the remainder of them will be left for future work. Consideration is then given to the data necessary for solving the problem chosen, and steps are

[1] Cf. John Dewey, "How We Think," Boston, 1910, esp. Chap. 6, for a classic analysis of the thinking process.

taken to find these data. Some problems can thus be definitely solved to the satisfaction of the group. Others which do not admit of immediate solution can be restated and progress noted in insight into their nature and possibilities. Some problems will require a few hours' work; others may require weeks or even months of continuous study. In any case it is important for the student to note the practical differences in changed or enlarged purposes and activities which result from the study of each problem. As these new purposes with their modified activities proceed, we find the whole process repeated over and over again on an ever higher level of insight. The student is expected to acquire a larger amount of digested information by this method as well as ability to use it.[1]

It is important to note that problems are almost sure to arise more rapidly than they can be solved. The students, having a general idea of the kind of work to be done each year, will gladly postpone the solution of some problems until later in the course. Others will be dealt with in the order of their urgency to the class. Students who are able to do more work than the class as a whole will be encouraged either to do additional work on the class problem or to work on additional problems. This process is in a way directly opposed to the present practice, where issues and problems are often dealt with at length *before* they are vital to the students. While it is probably desirable to keep the raising of problems and the solving of them as near together as possible, there is certainly less loss educationally in having problems go in advance of solutions than in offering solutions for problems which for the student do not yet exist.

While the program should be kept as flexible as changing needs, the "study period" each week (Tuesday to Thursday

[1] This has actually been true in some instances where the "project method" has been applied to elementary education. See Ellsworth Collings, "An Experiment with a Project Curriculum," p. 225 f.

or Friday) will ordinarily begin with a brief view of the preceding "activity period" (Saturday to Monday) and the problems which have arisen in connection with it. This might be done by oral reports during the group conference, or by written reports handed to the faculty adviser in advance and summarized by him or by a class committee. It might take five minutes or it might require a day or more. Usually the largest part of this "study period" would doubtless be taken by hard coöperative study of one or more issues or problems. These might come from that week's "activity period" directly or might be held over from previous study periods. This study would include gathering data from lectures and books to supplement those secured during the "activity period," and considering possible solutions as individuals or in small committees or in the group as a whole. The "study period" would close with some consideration (which might be a matter of minutes or of hours) of the effect that this week's study might make in the following activities and as to just what should be attempted by the students during that succeeding "activity period." Thus the thinking process would be carried to completion in action.

Let us consider the probable results of this sort of procedure for the first two weeks of the entering class. Suppose the new school year begins on Tuesday. For the entering class this day would probably be given to group psychological tests,[1] and to individual conferences with the faculty member or members chiefly responsible for the first year's work, with a view to better understanding of the student's interests, background of experience, needs, and abilities. On this basis tentative assignment to reside in the different outstations will be made, subject to readjustment later if found desirable.

[1] The Foochow Union Theological Seminary has experimented with psychological tests for new students upon entrance and has found a large measure of correlation between their showing in the tests and their later showing in the school work as a whole.

During the ensuing two or three days, probably not less than three or four hours a day would be spent in group conferences with the faculty advisers. The discussion will probably open on the question of the student's purposes in coming to the seminary. What is the work of the Christian ministry? What specific tasks do you expect to have to perform after graduation? Which of these are most important? Which are most difficult? What does each involve? The fourfold division of the work which corresponds to the four years of the course will be presented, discussed, and criticized. The students will probably agree that the work outlined for the first year (working with individuals) is fundamental and should be undertaken before the work of the remaining three years. This preliminary discussion leads directly into the question of what is involved in helping individuals and would close for the week with plans for the first "activity period" beginning Saturday. A probable approach to this work would be that each student should endeavor to find and become acquainted with several persons who are meeting some special crisis or have some great conscious need and with several other persons who are interested in some kind of religion and are willing to talk about it. The needs might be in the realm of economics, health, education, recreation, morals, religion, etc. Those interested in religion might be Protestant Christians of different degrees of intelligence and enthusiasm, Roman or Greek Catholics, Mohammedans, Buddhist priests and laymen, Confucianists, Taoists, eclectics in religion, agnostics, etc. The greater variety the better. Before going out the student should be led to see that he must be a sympathetic listener to need and to the religious opinion and faith of others, and must consider those he meets as probably able to teach him something.

In the outstation, the four students will naturally talk over the conditions in their station together, and in particular the older students will be able to introduce the new students to

some of the people he wishes to become acquainted with. Since each member of the faculty is responsible as adviser for not more than three outstations, each outstation will doubtless have at least one staff meeting with the faculty adviser each week in which the work of the station as a whole and the particular responsibilities of each student are discussed. The station adviser might also make a brief report on the first-year men in his stations to the first-year class advisers, on the second-year men to the second-year class advisers, etc., if he learned anything that might be helpful in planning the class work.

As the first-year men come together the following Tuesday morning for conference, the discussion would probably begin with such questions as the following: What have we learned this week that will be of permanent value to us as Christian ministers? What mistakes have we made? Why was it possible to establish fruitful contacts with one person and not with another? How can we overcome difficulties in making contacts? How can we make contacts more fruitful? What do we mean by more fruitful? What is the relation of these personal contacts to the work of the Christian minister? etc. From a discussion of such questions a number of issues and problems will arise and after examination and formulation one or more of them will be chosen for careful study while others are postponed for later consideration. These issues might vary as widely as, What has Christianity to offer to the economic needs of China? or What do so many people find to attract them in Buddhism? or What is the relation of religion and human need? etc. The decision as to which topic should be taken up next will be made by the class, but the faculty adviser will give his best judgment and the reasons for it. He should not, however, overpersuade or coerce the class into something which they see no real or immediate need of doing, and only in very extreme cases should he veto an enterprise which obviously does not offer hopeful possibilities in training

for the Christian ministry. Before the second period of practical work begins, an opportunity should be given to consider the bearing of the "study" on that work and to be sure that each student has specific questions to ask and a definite plan for further interviews, whether with the same persons or with others.

It may be helpful to give samples of the purposes, activities, problems and how they are formulated, data and how they are secured, and outcomes in terms of growing purposes, knowledges, and skills which it is fair to expect. It needs to be emphasized again, however, that these are merely illustrative and not prescribed. Any attempt in particular to change the expected outcomes into definitely planned objectives which would determine the content or order of the "study" in advance, will probably defeat itself and prevent some of the most desirable outcomes.

A. The First Year. We have seen that the student's purpose in entering the seminary is presumably to learn how to become a Christian minister, and beginning with this how he narrows it down, so far as the first year is concerned, to dealing with individual needs and religious questions. He will probably see this as the work of the ministry in its simplest and most searching form, which is usually considered more difficult than other forms of work largely because success or failure are more apparent here than in teaching or preaching. We have seen also how his activities will consist of many personal contacts which in the course of the year might ripen into friendships on the basis of human needs or mutual interest in religion. Among the underlying issues which will probably arise are such as these: The place of religion in life; different kinds of religion and their respective values; Christianity and its different varieties; personal and social values of religion, and of the Christian religion in particular; science and religion; religion and ethics; Christianity and the Bible; the authority and contents of the Bible; the relation of the

Christian religion to problems of economics, health, politics, education, recreation, etc. Data will be secured for the solution of these problems from the students' personal talks and investigations, from lectures by members of the faculty or other persons best fitted to present special subjects, and from a wide range of reading. Some books will be discovered by students, and some will be recommended by members of the faculty or by special lecturers. In reading books a distinction should be made between those which present a point of view directly, as, for example, Buddhist books and magazines, and those which criticize the views of others, as Christian accounts of Buddhism, etc. Best results will probably come in most cases from getting different points of view directly from those who hold them, even though they are non-Christian. Only after this has been done is fair and adequate criticism possible. The data gathered in these various ways should include actual religious beliefs and practices together with actual human needs and struggles.

The result of a year spent in this way is hard to foresee in detail. It does seem reasonably likely, however, that most of the students will achieve several if not all of the following educational outcomes by the end of the year: (*a*) A fair understanding of the place of religion in life; (*b*) some idea of the different kinds of religious appeal which exist in the student's environment; (*c*) some idea of the extent and range of human need and its relation to religion; (*d*) some skill in meeting many different kinds of people sympathetically and helpfully; (*e*) considerable understanding of Christianity in its relation to human need and to other religions; (*f*) insight based upon an analyzed experience of concrete data that Christianity has an important contribution to make to human life and can satisfy some of the universally recognized needs of China; (*g*) a stronger purpose to learn how to make the values which exist in Christianity available to others; (*h*) some idea of the fields of inquiry that must be explored during the remainder of the

course and a considerable list of problems already formulated and ready for future investigation.

B. The Second Year. It is assumed that students will come to the second year's work with considerable experience in this sort of school procedure. Probably the first day or two will be taken in reviewing just how far they have already come along the way in their purpose to become intelligent, efficient Christian workers, and what problems they see ahead of them. This year their formal work as teachers of the Christian religion begins and their purpose is to learn how to do this work well. Each student will have the educational responsibility for his station, and some of the possibilities and dangers should be discussed the first week before beginning work. The activities would include the making of an educational program for the community, actual carrying out parts of that program including direct experience in teaching one or more classes each week, coöperation with other agencies in carrying out parts of that program, and experience in leading groups of children and adults in worship. The program making will probably start with the material gathered the first year on the needs and problems of the people in the community. A tentative program will be made and tested in practice, then revised and again tried, and this process of revising and carrying out a program will continue throughout the year. The chief problems of the year with little doubt will be those of materials and methods of religious instruction. Typical problems are: What message if any does Jesus have for a group of sixteen-year-old shop apprentices? for a class of young men in a government law school? for a class of six-year-old children? How can this message be made intelligible to them? What, if anything, is there in the Old Testament of permanent value for a class of adult Christian farmers? How can the message be given to them? What is there in Chinese literature that can help men become Christ-like? What place should student activities and social service

have in religious education? What are the theological and psychological implications of Christian prayer and public worship? What are the possibilities of a thoroughly democratic procedure in religious education? What is involved in religious growth? How can we best promote it? how formulate and carry out a complete church program of religious education? The data for dealing with these questions will come from the experience of the students in their regular work in the outstations, from observation and interviews based on a carefully prepared list of questions, from the faculty and others by conferences and lectures, from an intensive study of the Bible and other hopeful materials of religious education, together with such commentaries, introductions, etc., as are helpful in evaluating the material, from books on education and psychology, psychology of religion, religious education, etc. If this sort of program is carried through, it seems reasonable to expect that by the end of the year the following outcomes will be observed: (*a*) A reasonable amount of skill in teaching and in organizing an educational program for the church and community; (*b*) a fair understanding of what are the available materials for Christian religious instruction and discrimination as to their use; (*c*) a practical elementary understanding of the psychological factors in religious growth; (*d*) some understanding of the psychological factors involved in group worship and some ability in conducting helpful services of worship; (*e*) a considerable growth in understanding what Christianity actually is and what it involves; (*f*) a joy in being of real service in the world; (*g*) a considerable list of problems already formulated and waiting for future investigation.

C. The Third Year. When the student begins his third year of study, he already has a fair understanding of what Christianity is and of how to present it to individuals and in the classroom. He has for at least two years heard many formal presentations of Christianity in sermons, chapel talks,

and other religious addresses. He has read and used in his work such Christian literature as is available and helpful. His purpose this year is to examine these highly specialized traditional methods of religious education and evaluate them educationally. He will then go on to decide for himself what truth is most worth proclaiming and to learn by experience the technic of effective preaching and writing. The chief activities of the year will be preaching and other forms of public address, together with such preparation of Christian literature as may prove practicable. Considerable variety should be provided, and help given by faculty and fellow students in evaluating both material and technic of preaching and writing. Sermon outlines, written sermons, religious articles for newspapers and magazines, and sermons as actually preached would be analyzed and criticized. Probably some sort of sermon or other address actually delivered for the sake of the hearers and not as a mere class exercise, would be expected each week from each student. These professional activities will need to be emphasized in order to give reality to the "study periods." Such problems as the following seem likely to emerge: What is preaching from the psychological and educational standpoint? What is its value? How can we test preaching? What is there to preach about? How can I formulate *my* gospel? What are the factors involved in good preaching? What Christian literature now existing is most useful? Why? How can it be used effectively? What more is needed? How can we help? These questions will probably lead to more logical organization of ideas than in the preceding years. For the student it is likely to be a year of formulating his *own* great outstanding convictions and of learning how to make them understood by others. The Bible would need to be restudied from this standpoint, while the resources of biography and history, and especially of Chinese history and literature, would be explored for help in expressing Christian truth in terms that will be generally understood.

The systematic formulations of truth found in the history of philosophy, ethics, and theology, with special attention to those formulations most prevalent to-day, would be presented in so far as they proved helpful to the student in working out his own formulations. Among the outcomes to be expected are the following: (*a*) A body of carefully formulated and tested convictions which the student thinks worth sharing with other people; (*b*) as a result of the experience of formulating these convictions, the student would probably gain an understanding of their tentative and incomplete nature, which would help insure his hospitality to new truth; (*c*) understanding of the dangers and limitations of preaching from the psychological standpoint; (*d*) a fair grasp of the student's *own* Bible, i. e., that body of truth which to him is inspired because it is inspiring; (*e*) understanding of the place of the sermon in a service of worship; (*f*) the beginning of skill in presenting truth through the sermon or public address and through the printed page; (*g*) a considerable list of additional problems waiting for future investigation.

D. The Fourth Year. The student comes to his last year realizing that his days as a student are almost over, and wishing to see his future work in the pastorate as a whole. His chief purpose will be to take account of stock in the light of his professional needs as he actually takes responsibility for a church or district, making good such deficiencies as time permits. His first task would be to survey the needs and resources of his community or district as a whole, enlisting such local forces as are willing to help. On the basis of this survey he will work out coöperatively a community program in which all the socially valuable forces in the community are used in so far as they are willing to work together. He will also meet the problems of administration in a church and in general supervise and coördinate the entire work of his outstation. Such problems as the following will probably arise: What are the social and personal needs of my community?

What can the Christian church do towards meeting them? How can one manage a church in the interests of the kingdom of God, i. e., in the real interest of the community as a whole? What forces can we consider as allies in the Christian program? What is the place and nature of religious institutions? What has been and is the place of the church in society? How shall we evaluate present Christian institutions in China? Why are there different denominations? What is their historical explanation? What is their present effect on the Christian movement? On what basis is coöperation possible? What real or possible forces for social reform are there in China to-day? What are the social implications of Christianity? To what extent do they go back to Jesus? What are the laws of social progress? How do cultures change? What other problems of special significance to our future work should we consider before graduation? Data will be obtained from the surveys undertaken by the class, from similar surveys done elsewhere, from readings and lectures on church history, social and economic history, sociology and economics, social ethics, from the Bible considered as a source book in social ethics, from the study of modern social movements with special reference to coöperative movements in rural finance, economic organization, etc., from movements towards coöperation and union in modern Protestantism, community organization, institutional church work, etc. By the end of the fourth year it seems reasonably likely that the following outcomes will be observed: (*a*) A habit of seeing the community or district as a whole and working with all other persons of good will in serving it; (*b*) the sociological approach to the community and to religion; (*c*) the technic of social and religious surveys and ability to make use of the results of them; (*d*) a good understanding of the current movements likely to help and those likely to hinder the application of the Christian idea of love to community life; (*e*) the historical

background necessary for understanding the Christian movement as it now exists in China; (*f*) perspective and skill in actually carrying on the work of the parish as a whole; (*g*) skill in seeing new problems and what they involve as they actually arise, finding data, and solving them, with real enjoyment of the process; (*h*) a vital, socially valuable, truly Christian religious experience of being a co-worker with God; (*i*) a considerable list of unsolved or partly solved problems ready to go on with immediately after graduation.

APPENDIX A[1]

A GUIDE TO THE EXAMINATION OF THE CURRICULA OF PROFESSIONAL SCHOOLS TRAINING FOR RELIGIOUS WORK

The following are submitted as the most important issues involved:

1. Just what is the nature of the task which the students look forward to undertaking?
2. What sort of experiences is this institution providing for its students?
3. How nearly are the experiences of the school period like those of the profession?
   a. What are the real professional situations students are called upon in school to gain skill in meeting?
   b. How completely does the curriculum include the range of situations commonly met in the profession?

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4. What methods are used to enrich with meanings the present experience of the students?
   a. What are the skills likely to be formed out of the school experience?
   b. What dispositions or attitudes are likely to be developed by the method followed?
   c. Are the working habits of a sort likely to make the students independent and resourceful workmen or otherwise?
5. Is the attempt made to develop moral and religious attitudes as primary or concomitant resultants of experiences?
6. How are the good or best ways of meeting situations of this profession (as developed through professional experience) made available to students?

[1] Appendix A and Appendix B are not here presented as essential or integral parts of the preceding argument. They were presented for class discussion in the course given by Professor W. H. Kilpatrick at Union Theological Seminary in the city of New York in the academic year 1923–24 by the students whose names are attached. These students would be the last to claim anything final for them. They are here appended because of their suggestiveness for those interested in promoting further discussion of the problem of theological education, whether in China or elsewhere.

a. To what extent are these made available in connection with ongoing experience in real situations?
b. To what extent are they made available in connection with imagined situations?
c. To what extent are they offered as logically organized subject matter?

To the extent that methods (*b*) and (*c*) are followed, what means are used to determine the extent these processes contribute to skill in meeting the situations characteristic of the profession?

7. What determines the progression of experiences of the students in school?

To what extent do the students themselves determine it?

In student selection of experiences, how does the faculty coöperate:

Does their coöperation lead to student independence or dependence?

8. In regard to the projects of the school—

To what extent are the plans on which they are carried out student made?

To what extent is the execution of the plans a student responsibility?

What provision is made for review of experiences and reflection by students on the results of plans?

9. Does the part of the faculty at each step in this process tend to make students more or less independent in planning, executing, and judging?
10. What is the nature of the *testing* of achievement?

How nearly does it resemble performance in actual situations of the profession?

11. What provision is made for integrating the various experiences and interpreting them as a whole?
12. What is the range or breadth of relationships offered students in the institution?
13. Are students learning to work as in a coöperative or a competitive world?
14. Does the curriculum provide adequately for criticism of the profession itself and for improving its method?
15. What provision is made for flexibility to meet individual differences and interests of students?
16. Does the curriculum lead students to appreciate both work and leisure and to enjoy both?
17. Does the equipment of the institution tend to provide situations like those of the profession itself?

18. What is the nature of the educational guidance given by the management of the school?
Does it seek to coördinate the work of the school from the viewpoint of student exepriences?

COMMITTEE: JAY A. URICE,
RALPH BRIDGMAN, SAMUEL H. LEGER.

JANUARY 18, 1924.

APPENDIX B[1]

HOW UNION SEMINARY MIGHT BE CONDUCTED ON A THOROUGHGOING PROJECT BASIS

1. The seminary should recognize the varying vocational interests, and so the different educational needs of its students. At present these seem to be: (1) pastor-preacher; (2) pastor-director-of-religious-education; (3) research student and teacher of religion; (4) missionary; (5) Y. M. C. A. or Y. W. C. A. secretary.

2. An analysis should be made of the chief types of activities in each of the five vocational groupings. For instance, in the work of the pastor-preacher we conceive these to be as follows:

a. Helping individuals with problems of social and religious adjustment.

b. Group thinking, organized educational methods and conduct of worship.

c. Preaching and lecturing.

d. Social engineering.

Before a student receives his degree he must demonstrate his ability in each of the main functions of his vocational field. To this end his work experience should be organized to give him adequate opportunity for the necessary variety involved.

3. Each vocational group should have available typical centers where work of the vocation could be undertaken. Assignments to this work would be under the direction of the vocational professors. The seminary should have such control of this work as is necessary to insure that education is made the paramount consideration. There should be freedom to move students among positions according to their learning needs. Students should be paid for this work through the seminary.

4. There should be "major courses," elementary and advanced, for each vocational group.

5. Two or more instructors, known as "vocational professors," should be related to each vocational grouping, being responsible for the major courses, for the planning of the entire curriculum and all testing of results for their group.

[1] See note on p. 113.

6. The life of a student within the seminary would be as nearly as possible like the life of a member of the profession for which he is preparing, with these exceptions:

(1) In the seminary the student would choose which of several promising professional experiences he would enter, he would plan how to carry out his chosen task, he would execute his plans, he would judge his work, and he would decide which of the many possible enterprises that this task had opened up he would follow through, all under the guidance of a vocational professor and in conference with students who were trying to meet similar professional situations.

(2) Students should keep such records of their work as are useful to them in carrying on the work and in securing adequate help from vocational professors and members of vocational groups.

7. "Classes" or groups of students would be formed within the major course groupings as it was found that group "study" could be done with profit. Where different vocational groups or members of different vocational groups are working on similar problems (common perplexities, philosophical problems, or research interests) they would work together as far as possible.

8. A staff of research professors should be maintained. These men would be primarily specialists in various "fields." Under administrative guidance of and with the coöperation of the vocational professors they would outline "courses" or "*research enterprises*" as needed by students, and as suggested above.

9. The outline of all "courses" or "*research enterprises*" would be agreed upon by the vocational professors and students as well as the research professors who give the courses. These courses should bear on needs growing out of experiences of students, be in terms of those needs and directly related to them. Such courses should have no standard hour requirements—they might frequently be one-session conferences. There should be no testing of results of this study other than that included in 14 below. The essential consideration should be that they help students find their way through problems.

10. The experience of living in the student community and fellowship in its enterprises should be regarded and utilized as an opportunity for broad social and æsthetic culture.

11. The president and the vocational professors and some student representatives should be the *curriculum committee* of the seminary and should be free to make the present needs of students the primary consideration in their planning.

12. The objective of the seminary should be to make students skilled and thoughtful workmen in their chosen vocations. To this end they should seek to develop skill in doing the work of the

vocation, securing ample time for reading, consultation, discussion, and thoughtful consideration of each task undertaken and its relationships. These processes would give men habits for continuing growth in skill and thoughtfulness.

13. The sharing in creative experiences of the professions should be such as will provide for religious fellowship and growth.

14. The degree of the seminary would be awarded at the end of from three to five years of resident professional work and study, only to such students as have reached certain skills and abilities in their chosen professions. These skills and abilities would be tested by actual professional accomplishment.

15. Recognizing that an educational program of this sort does not conform to academic traditions, we do not see how a transfer of "credits" with other schools conducted on the subject-matter-course-scheme is possible. Students from other schools would start in where they were vocationally and advance according to vocational efficiency and insight. Work done elsewhere, in so far as it contributed to these ends, would shorten the time necessary here.

COMMITTEE: Mr. Bridgman,
Mr. Urice, Mr. Leger.

March 21, 1924.

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